

Muslim Saints of Aurangabad



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Preface

This book 'Muslim Saints of Aurangabad' (The saints of Aurangabad) it is very new book and which is published in the 2012 A.D. It means it was published five years ago in Hyderabad in the Urdu language. Please note it is a biography about holy personalities of Aurangabad.

This is a small book in which there is biographies of holy personalities are added and in this book there are some great achievements of this great Sheikhs of the Deccan (South India) which are not yet known to the general, persons and other persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this book's first chapter and will not stop its reading till they will reach its last chapter as in this book some interesting events and as well as other great miracles and endeavors of holy saint are added and this holy saint was passed away from the world many centuries years ago.

Even though this is small book but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who was passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small one but it will present the ocean of

knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book 'Muslim saints and Mystics' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about these great Sufi saints is not only it is difficult and but it is very hard task as they were not only great pious personalities of their time in Deccan (South India) region but they were also a great Sufi Masters in Deccan area who struggled hard for the preaching and propagation of Islam centuries ago, so in brief among them some were Qu'tubs (highest cadre in spiritual pivot at axis) of their time in the Deccan (South India) region and who did many great endeavors for the preaching and propagation of Islam in South India and around it and there was no such personality during their time. In this book there are five chapters.

1. Biography of Hazrat Muntajib Uddin Zar Zari Baksh Dulha.



Masuleum of Hazrat Muntajib Uddin Zar Zari Baksh Dulha.

Name and lineage genealogy

He is resting in Khuldabad Sharif, which is near Aurangabad and he is one of the pious personalities of Aurangabad. His name is famous and well known as Sheikh Muntajib Uddin and Zari Zar Baksh Dulha was his distinguished title due to his love of the people so they used to call him as Dulha Miya (bridge groom). He was well connected with two genealogical records. He was contacted in the 11th generation with Imam Abu Hanifa and in the 21th generation his genealogical record was connected with the Allah's final apostle.

He was pledged to Khaja Nizam Uddin Auliya as his spiritual master and obtained the saintly dress from him. He belongs to devotees of pious personalities of his time.

Parents

His father's name is Sheikh Mohammed and his mother's name is Bibi Hajira. His grave is situated in the tomb, which is located in the compound in the western-northern side.

His brothers and sisters

His father had four sons and five daughters and the details are as follows.

1. Sheikh Burhan Uddin Gharib

He was older than Hazrat Syed Muntajib Uddin. He was the caliph of Hazrat Khaja Nizam Uddin Auliya. He was famous and well known pious personality of the Deccan and his status and position is very great and well known.

2. Hazrat Khaja Syed Muntajib Uddin.

3. Aziz Qatal.

His grave is situated in Khuldabad Sharif.

4. Hazrat Abul Fatah.

His grave is situated in Doulatabad but the people of Doulatabad used to say that he is the brother of Syed Shah Raju Qattal Hussaini who is the father of Hazrat Mohammed Ahmed Banda Nawaz of Gulberga.

1. Bibi Khadija
2. Bibi Maraya.
3. Bibi Amana.
4. Bibi Hameeda.

Except the grave of Hazrat Abul Fatah and Hazrat Aziz Qattal all graves of the above persons are situated in Khuldabad Sharif.

Lineage of Genealogy

1. Khaja Muntajib Uddin
2. Hazrat Mahmood.
3. Nasir Hanseri.
4. Sultan Muzafar.
5. Sultan Ibrahim.
6. Sheikh Aba Baker.
7. Sheikh Abdulla.
8. Sheikh Abdur Rashid.
9. Sheikh Abdus Samad.
10. Abdus Salam.
11. Imam Abu Hanifa.

But the writer of book *Ishaq Rabbani* mentioned that he was connected Imam Abu Hanif in the 12th generation and by 10th generation and the above record is correct, but in the 11th generation the name Aba Warsa or Hazrat Hama so this personality is connected with him and in the 12th generation he is well connected with Imam Abu Hanifa. But all historians have confirmed the above first record of the 11th generations, but the writer of this Urdu book was confirmed the other record which is mentioned in the above line.

Mystical genealogical record

1. Allah's final apostle.
2. Hazrat Ali Ibn Abi Taleb.
3. Hazrat Khaja Hasan Basri.
4. Hazrat Abdul Wahed Bin Zaid.
5. Hazrat Fazil Bin Ayaz.
6. Sultan Ibrahim Bin Adham.
7. Hazrat Huzefatal Almarashi.
8. Hazrat Habital Basri.
9. Hazrat Ali Danuri.
10. Hazrat Abu Ishqaue Chisti.
11. Hazrat Khaja Ahmed Abdal Chisti.
12. Hazrat Abu Ahmed Chisti.
13. Hazrat Abu Yousuf Chisti.
14. Khaja Maudud Chisti
15. Hazrat Khja Haji Sharif Zindani.
16. Khaja Usman Haruni.
17. Khaja Moin Uddin Chisti.
18. Hazrat Khaja Qutub Uddin Baqtiar Kaki.

19. Hazrat Farid Uddin Gunj Shaker.
20. Hazrat Khaja Nizam Uddin Aulia.
21. Hazrat Khaja Muntajib Uddin Zar Zari Baksh.

Blessed birth

All historians have confirmed that he was born in the year 675 Hegira. All books of biography writers except the writer of book '*Qazintal Asfia*' have confirmed that he is younger than his brother Hazrat Burhan Uddin Garib. The writer of the book '*Ishasq Rabbani*' mentioned his year of birth as 675 Hegira and his brother's year of birth as 654 Hegira and from the above record it is clear that he is younger than his brother Burhan Uddin Garib and he was the second son of Hazrat Sheikh Mahmood.

Childhood.

He was a saint by his birth. Since childhood there had been indications of saintliness on his face. So, since childhood he was used to busy in the remembrance of Allah and he was also busy with the daily recitals. He was used to busy in the worship and perform the following prayers.

1. Five congressional prayers.
2. Israqh prayer. (Supererogatory prayer in mid morning)
3. Chast prayer. (Supererogatory prayer)
4. Awabin prayer. (Supererogatory prayer)
5. Tahjud prayers (supererogatory prayer in the early morning hours)

He strictly followed the Islamic law (Shariah) and he was a very great lover of Sunnah (practice) of Allah's final apostle. He was the habit of ignoring worldly matters and he was used to be busy in mystical exercises and endeavors despite of hardship and effects in all seasonal without any interruption and gap in this matter.

Higher status

Upon becoming a disciple of Sheikh Nizam Uddin and also due to the Sheikh's kind attention and favor, he was passed successfully many stages of Fakher (indigence) and he reached to a higher status of Velayat (saintliness).

His caliphate

Due to his following qualities.

1. Zahed (abstinence).
2. Taqwa (piety).
3. Mystical exercise
4. Endeavors.

For the above reasons he was much liked by the Sheikh and who awarded him caliphate, first to him despite of his young age among his disciples. The Sheikh also awarded him the following things.

1. Certificate of Caliphate.
2. Prayer mat.
3. Staff.
4. Robe of honor.

The group of 1400 palanquins.

A group of 1400 palanquins of holy, pious personalities came to the Deccan from Delhi. This event is very famous in the history books and they described the details which are as follows.

Sheikh Nizam Uddin Auliya has arranged and sent a group of 1400 pious personalities towards Deccan and around Delhi areas for the guidance of mankind and to spread the teaching and favors of the Sufi order of Naqshibandiya. He was selected the leader of the caravan of 1400 holy and pious persons to Deccan by Khaja Nizam Uddin Auiya as he thinks that he is fit for the job due to his best qualities. From this it is clear that he was made leader of 1400 holy and great personalities and as a matter of fact in that caravan there were so many great pious personalities were there and they were perfect in the following things.

1. Flying in the air.
2. To walk on the water.

The historian Mohammed Qasim, who wrote his famous history book '*Tariq Farista*' mentioned that the number of his caravan members were 700 and among them many were perfect personalities of their time, so for this reason due to their higher status and position they were allowed to travel in the palanquins.

To obey spiritual master's order.

To obey his master's order he left for Delhi for always and while becoming the leader of the caravan or like the bridegroom of the marriage party who moves in the procession so in this way he went towards Deccan along with a caravan of 1400 holy pious

personalities. During his journey he was passed away from many places of India and also moved from difficult places of mountains and at last he was reached to Doulatabad and which was the capital of the Kingdom of Delhi at that time and its population was very much. In the books of history the following details are not available.

- 1.His departure date from Delhi.
- 2.When he reached to Doulatabad.
- 3.The events of his journey from Delhi to Doulatabad.

His stay in Doulatabad.

Upon his arrival, he was staying near a place which is adjacent of one mountain and he was selected that place and which is famous as Doulatabad also he was buried there and his mausoleum is available there. Due to following reasons he was selected this mountainous area and not moved from there and he was settled down along his Dervish friends permanently.

- 1.Nafaskashi. (Self-denial).
2. Life of Zahed (mystic).

Chilla Kashi. (To retire (forty days) into mystic speculation).

He was settled down on the mountain for Chilla Kashi (to retire (40 days) into mystic speculation) and now on this place his mausoleum is situated there. Near this mountain area there is one natural cave is there in which he was used to engage himself in the following things.

- 1.Chilla Kashi (to retire (40 days) into mystic speculation).
- 2.Mystical exercises.
- 3.Endeavors.

The above place is very famous in Doulatabad for this reason a large number of people used to visit this place. This mountain area is known as mount of Mashaiq (learned persons).

His friends.

His friends were also settled down around this mountainous area and so for this reason their graves are there on this spot around this area and their children are still available in this place.

Islamic services.

During his stay in Khuldabad he was followed all directions and instruction from his great spiritual master and fulfilled his duties perfectly to the entire satisfaction of his master. Due to

this reason large number people from neighboring areas were greatly benefitted due to his favor of Zaheri (manifest) and Batni (innermost) and many thousand people were accepted his guidance towards the path of Allah.

His daily routine of life and practices in the meeting place were as per Dervish system. Till his entire life he was disconnected with the worldly life and its people.

Death

He left this world on 7th Rabil Awwal in the year 709 Hegira at the age of 34 years in his house of residence in Khuldabad and his date of death is available from the following words.

‘Shahinsha Auliya’

Mausoleum

His mausoleum is situated in Khuldabad Sharif, which is famous and for this reason the visitors in large numbers will visit the shrine and pray Allah for the fulfillment of their desires and wishes for the sake of the Sheikh’s name.

The meaning of Khuldbad Sharif.

This place which is known today as Khuldabad Sharif, but before its name was ‘Baghe Roudah’ but after death of King Aurangzeb Alamgir and his mausoleum is situated in the shrine area of Hazrat Khaja Zain Al-Abidin and who is also known as ‘*Bawis Khaja*’ and from that time this area was becoming famous as ‘Khuld Ashian’ and in his name all areas of the mountain become famous as Khuldabad Sharif.

The meaning of Zar Zari Zar Baksh.

When he was leaving Delhi along with 1400 groups of holy personalities as per his spiritual master's instruction, but at that time he was reluctant in this matter that how he will manage the expenses of all these large numbers of persons and from which source the huge required money will come for this purpose. So for this reason he was worried due to this problem and so he was visiting his master in this matter and told him his difficulty that he is not having the strength and capacity to maintain the expenses of such a large group of persons. So upon this matter his spiritual master went into meditation and told him that at the time of Tahjud (supererogatory in the early hours of the morning) prayer all the expenses in this matter will be arranged for him. As per reference from Mohammed Qasim,

who wrote his famous history book '*Tariq Farishta*' that at the time of Tahjud (supererogatory prayer in the early hours of the morning) there will arrive one box full of gold for the expenses of the Darvish persons from an invisible source. So he used to collect the gold in the morning and for that money he will run the expenses of Darvish persons. For this reason he was well known and become famous with the title of 'Zar Zari Zar Baksh'.

Maulavi Ghulam Ali Sahib Azad wrote from reference from the book '*Roudah Auliya Deccan*' that when his endeavors, mystical exercises were reached at the highest level and he got status and position of Mahbibiat (loveliness) then from that time daily in the morning and evening time he will used to get two robes of honor of gold from invisible source and which he will use to sell and spend the amount on the expenses of his Dervish friends and from that amount he will not use any amount for his personal expenses. So for this reason he was getting title Zar Zari Baksh.

One more tradition which is known in this matter is that there was severe starvation in that area and for this reason many persons in large numbers were present in his shrine due to poverty and worst problems in this matter and they requested him to consider their worst situation so for this reason he was prayed in this matter and due to his prayer in the morning there were branches of gold developed on the trees from the ground level of the length of a span and so he will use to cut the same and sold gold in the market and used to spend on the people. But in the book '*Roudah Alaqtah*' this event was mentioned about Hazrat Burhan Uddin Garib.

Also, it was heard that when he was in the womb of his mother and despite of her delivering pains but he was not being delivered. So for this reason his father, Sheikh Mahmood went to see his spiritual master Hazrat Mahboob Ilahi and explained him all details in this matter. So Hazrat Mahboob Ilahi gave some him one pill of raw sugar (Gud) with a mix of gold and told from his tongue of favor that the boy should not delivered in the naked condition. So Sheikh Mahmood gave the pill to his wife and afterwards he was born with the condition that he was covered with loincloth with gold on his lower part of the body.

The meaning of Dulha Miyan (bride groom).

When he died at the young age without marriage so for this reason he was called as Dulha Miyan (bride groom).

Miracles

It is very hard and tough task to cover all his miracles which are famous and well known to all persons. Due to fear of length I am afraid to mention in this small book all of them. So I mention here only one of his miracle which is as follows.

Once Hazrat Muntajab Uddin was busy in meditation upon the favor and attention of his spiritual master Hazrat Nizam Uddin Auliya and at that time his younger brother Burhan Uddin Garib went to see him so welcome to his brother he spread the eating cloth and offered him food items. So his brother told him that he is keeping fast so he did not eat the food items there. So he told him it was supererogatory fast so you can eat the food items there. But he did not accept his advice and went away from there and went to see Hazrat Nizam Uddin Auliya and to kiss his feet in his shrine building.

Upon seeing him the Sheikh asked his servants to bring some food for Burhan Uddin Garib so as per obedience of his Sheikh's order he eats some food there. When he left from there the prayer time of Asr (evening) was started so he went to the mosque for praying there. When he reached in the mosque and asked the person for prayer of Asr (evening) but all persons told him that they have already performed the prayer. At last he prayed the Asr (evening) prayer lonely with confession and thought in his mind that due to not eating with the brother Hazrat Muntajabuddin so he was losing his fasting as well his congressional Asr (evening) prayer.

Great respect.

In the book '*Nafis Al Anfas*' it is mentioned that Hazrat Burhan Uddin Auliya once told that Hazrat Muntajibuddin had one friend and all people used to call him as Syed and that person not used to convey Salam to rich persons on his way, but he used to convey Salam to poor and insane persons who will be finding him in the worst condition of their clothes and so in this way he used them to pay his respect. When Hazrat Muntajib Uddin able is known his habit, then he said that respect of such group of persons is very great work.

Hazrat Khaja Mohammed Sahib.

He was a disciple of Hazrat Nizam Uddin Auliya and he was the brother of Tariqah (mystic) of the Hazrat Muntajib Uddi so he used to love and like him very much and also Khaja Mohammed Sahib used to like him very much.

The event of his death is very famous that on the day of death of Hazrat Muntajib Uddin when all people left from the grave of Hazrat Mountajib Uddin upon his funeral rites and Khaja Sahib was left lonely there and he was become silent for some time and after some time suddenly due to passion of his love and due to his separation he was began weeping and crying in this matter and when he was become in uncontrolled condition he was fallen on the grave of his friend while reciting one couplet in Persian and he was died suddenly. He was died on the same day beside the grave of his friend.

His Urs (death anniversary) ceremony is also celebrated on 7th Rabi Awwal along with Urs (death anniversary) of Hazrat Muntajib Uddin.

Some details of persons of palanquins.

In the book '*Roudatal Aqtab*' the writer was mentioned the details of some persons who came from Delhi to Doulatabad along with Hazrat Muntajibuddin and their details are as follows.

1. Hazrat Khaja Mohammed Sahib.

He was his spiritual brother and he was buried in the tomb of Hazrat Mountajib Uddin.

2. Hazrat Khaja Shams Uddin

His grave is situated outside of the tomb of Hazrat Muntajib Uddin near the wall on the eastern side and he was his sister's son.

3. Hazrat Khaja Siraj Uddin.

He was his maternal uncle and his brother and sister's grave are available at the back side to the tomb Hazrat Mountjibuddin Sahib in the western side in other tombs.

4. Hazrat Syed Kabir.

He was the first teacher of Hazrat Muntajib Uddin. His grave is situated on the western side where there is one well, which is at the head side of the mausoleum.

5. Hazrat Sader Uddin Bhakri.

6. Hazrat Fakher Uddin Bhakri

The graves of above two pious persons are available on the outside of the shrine area in the north side under the acacia (Kiker) tree at the side of the road.

7. Hazrat Zahir Uddin Bhakri.

8. Hazrat Husam Uddin Bhakri.

9. Hazrat Bahu Uddin Bhakri.

10. **Hazrat Siraj Uddin Bhakri.**

Serial number 7 to 10 were buried in the mosque of '*Char Sadah Auliya*' and above all were spiritual brothers of Hazrat Muntajib Uddin.

11. **Hazrat Peer Bader Uddin Nav Lakhi.**

He was buried in the near the mountain area of 'Howda'. He was spiritual brother of Hazrat Muntajib Uddin.

12. **Hazrat Kamal Uddin**

He was a spiritual brother of Hazrat Muntajib Uddin Sahib. His grave is situated in the 'Mandi Takeri' area in the northern side.

Also, his brothers and sisters and one courtier Doulat Shah Darbari were also coming along with him from Delhi to Doulatabad.

As the servants of shrine used to point out many hundred graves there. At the foot side of the tomb and in the shrine area and around it there are many graves are there and for all these graves they say that all these persons of the graves are belong to friends of Hazrat Mantajib Uddin. Also in some other places of India and in the land of Deccan there are available many thousand holy persons and among most of them belongs to friends of the Hazrat Muntajib Uddin and who were with them in the group of 1400 palanquins and who came there for the preaching and the propagation mission purpose of Islam in Deccan and in its surrounding areas.

Tomb.

There are two compounds of shrine of Hazrat Muntajib Uddin are there and in the area in which the tomb is situated is small and it is at a higher level than the other area. There is a grand mausoleum over the grave of Hazrat Muntajib Uddin. There are available some copies of holy Quran and one steel mirror inside the tomb building which belongs to the period of Tana Shah of Golconda kingdom.

On the grave there is cover of golden-lace work and inside of the tomb there is velvet tent available. At the door of the tomb there is available black marble flooring. At the side of the eastern wall grave of his sister's son is situated and at the side of the western wall, the grave of his other sister's son is there. At the western side of his tomb, his mother Hejira Bibi's grave is situated. And she is well known there as Ma Sahiba.

The Urs (death anniversary).

On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the *Urs* (death anniversary) which takes place on the 4th Rabil Awwal of Muslim calendar at the famous Hazrat Muntajib Uddin's *Dargah* (shrine) in Khuldabad Sharif every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings. During the *Urs* (death anniversary) the visitors in large number will visit the shrine building for the fulfillment of their desires and wishes for the sake of the **Sheikh's name**.

In this way the above ceremony will be arranged on a grand scale and the visitors will visit the mausoleum from near and far away places. His *Urs* (death anniversary) is celebrated on the large scale comparing to other holy, pious personalities of Khuldabad Sharif and also it is well known in the area of the Deccan. It is commenced with the celebration of *Urs* (death anniversary) of Hazrat Burhan Uddin. Upon arrival of Hazrat Burhan Uddin Garib's arrival to Khuldabad he used to celebrate *Urs* (death anniversary) of his younger brother Hazrat Muntajib Uddin with great love and affection and he was celebrated it for a period of 20 years. And the same type of celebrations and formalities have been in the practice since 700 years and till now there is no change at all.

The Urs (death anniversary) ceremony.

The following ceremonies are organized.

1. White washes.
2. Farashan.
3. Sandal ceremony.
4. Illumination of lights on the tomb

5. Reciting of the Quran.

Every year the arrangement of Urs (death anniversary) ceremony used to start from the first of Rabil Awwal but actually all formalities are commencing from 4th Rabil Awwal.

On the 4th Rabil Awwal the ceremony of Urs (death anniversary) started in the following way. After passing some years, so it became a tradition in the shrine for the arrangement of flowers on the Kalas (spire pinnacle) of the mausoleum on the commencement of Urs (anniversary) ceremony and this ceremony (flower bouquet) which will organize there in the presence of large of persons in the shrine building. After this ceremony upon reciting Fateha (first verse of the Quran) the white washing work will be started and this ceremony is famous and well known and it is called locally as 'Taqrib Chuna'.

On the 5th Rabil Awwal after reciting Fatiha (first verse of Quran) and after distribution of sweets the sandal work is done inside the tomb and which is known as 'Sandal Mali' and upon closing the doors of the tomb the service of the grave is being done and this ceremony is known as 'Farashan' and after this the used cover of the grave will be removed with a great respect and honor and will be taken to Satkonda area which is one mile from the shrine building and where there are some wells are there in which the cover of the tomb is washed and brought back in the evening time in the shrine building. The washing water used to clean the cover of the tomb will be collected by the persons as a benediction (Tabrek) and will be distributed among all persons and it will well known and famous that the water is elixir (Aksir) for all diseases and problems. On 6th Rabil Awwal after the Zuhar (afternoon) prayer the reciting of the Quran will be started and which will be continued up to the next day. On the 7th Rabil Awwal the procession of Sandal will be started from the Khuldabad Sharif with great grandeur and on the large scale basis. In the procession more than 60,000 persons will participate and get felicity for it. In the midnight at 12'O clock the meeting of ecstasy (Sama) will be started at the opposite side of the shrine and at that time the doors of the tomb will be closed and service of the tomb will be commenced in this matter.

On the grave the devotees will specially arrange for the pavilion with bedecked with shoots and sprays (Mandawa) which is well known local tradition and upon this the doors of the mausoleum will be opened to all general visitors persons to visit the tomb. At this time there will be a such condition which prevailed upon the persons which is not possible in the writing and which is required to see the same physically. The Qawwali (mystic chorus) will be stopped at the time for (morning) prayer and after Fajr (morning) prayer the reciting of the Quran will be commenced.

On the seventh Rabil Awwal the lights will be illuminated and at the time of midnight at 12' O clock the Qawwali (mystic chorus) programs will be stopped and in its place Melad Sharif (meeting held to celebrate the holy prophet's nativity) program will be started and which will be continued up to prayer time of Fajr (morning prayer) and after the prayer there will be permission of the Qawwali (mystic chorus) programs which will be continue again up until the next day.

On the 8th Rabil Awwal at the time of 12'O clock midnight a special Qawwali (mystic chorus) program will be commenced and which will continue up to Fajr (morning time) prayer time and after reciting the Quran will be started and after this there will be a recitation of Faitha (first verse of the Quran) program and after this the sweets will be distributed among the visitors to the shrine and in this way the Urs (death anniversary) celebrations will be ended.

At the end of this article it is prayed for the fulfillment of their desires and wishes for the visitors who will visit the shrine in large numbers for the sake of the Sheikh's name (Amin).

Gharib

2. Biography Hazrat Burhan Uddin Auliya



The mausoleum of Hazrat Burhan Uddin Auliya Gharib.

Name and lineage genealogy.

His name was Burhan Uddin Auliya Gharib and he is resting in Khudabad Sharif and he is one of the pious personalities of Aurangabad. His name is famous and well known as Burhan Uddin Gharib. He was well connected with two genealogical records. He was contacted by 11th generation with Imam Abu Hanifa and in 21th generation, he was connected with the Allah's final apostle.

He was pledged to Khaja Nizam Uddin Auliya and obtained the saintly dress from him. He belongs to devotees of old pious personalities.

He was the elder brother of Hazrat Muntaqab Uddin Zari Zari Baksh. So for this reason the people of Khuldabad called his shrine as a big shrine (Dargah). Upon the death of Hazrat

Muntaqab Uddin as per his spiritual master's instruction he came to Khuldabad from Delhi.

Birth

As per reference from the book '*Roudha Al-Aqtab*' Hazrat Burhan Uddin was born in the year 654 Hegira in city Hansi and his parents used to call him as Burhani instead of Burhan Uddin.

Parents

His father's name is Sheikh Mohammed and his mother's name is Bibi Hajira. His grave is situated in the tomb, which is located in the compound in the western-northern side. Sheikh Mahmood had 4 sons and 5 daughters and among all of them Burhan Uddin was the elder son of his parents.

Genealogical record

1. Khaja Burhan Uddin Gharib.
2. Hazrat Mahmood.
3. Nasir Hanseri.
4. Sultan Muzafar.
5. Sultan Ibrahim.
6. Sheikh Aba Baker.
7. Sheikh Abdalla.
8. Sheikh Abdur Rashid.
9. Sheikh Abdus Samad.
10. Abdus Salam.
11. Imam Abu Hanifa.

The meaning of Gharib

Since long time he has been much interested to learn alchemy so he was searching a perfect Sheikh in this matter. Due to his search he left Hansi city and reached in Delhi and at that time he was passing through poor conditions of his life.

Hazrat Zain Uddin, who was his Murid (disciple) and his caliph and he says that when he left Hansi city and reached to Delhi and where he stayed in one deserted mosque, which was situated near a bridge and due to his blessing it was lighted and a large number of people started to come to that mosque. At that time there was great fame and a name for the favor and attention of Hazrat Nizam Uddin Auliya's general dining cloth and his public kitchen were famous in the all over the world. When he heard about the events of the Sheikh's perfection and general favor then he used to think in this matter that on trust of

Allah it is not possible, such great eating cloth for poor persons and even for the kings and for others without alchemy and invisible hand it is not possible. But he was not known that Sheikh's tongue will work like alchemy and the eating cloth was due to kindness and grace of Allah. Whoever will be entered in a shrine will become like the philosopher's stone not like an alchemist. So in this way in his search of his interest in alchemy he was entered in the shrine of Hazrat Khaja Nizam Uddin Auliya.

Upon seeing his worst poverty condition Sheikh's special servant told the Sheikh that Burhan Uddin Gharib presented here and upon learning this the Sheikh told that the general persons known him well but he is still poor. So from that day he was become famous and well known with the title of Gharib.

His interest towards indigence.

Gradually he got a special position in the shrine of Hazrat Khaja Nizam Uddin. After some days the Sheikh was known by the revelation of the innermost (Batani) his intention and so asked him for his service in the public kitchen. One day the Sheikh came into the public kitchen and asked to bring one clod for toilet. So he went outside and in search of it and found one clod and collected it, and upon his touch it was converted into gold so he was thrown it immediately and he picked another clod, which also converted into gold and so he has thrown it and went away and covered long distances in this matter. But in all places clods were converted into gold. So he began again he searched for the clods, but he could not find it. He came back in the presence of the Sheikh and explained him all details in this matter. So the Sheikh told him "To search such a thing which is useful for toilet and to desire such a thing and for it wasting of precious life period is not also a good thing."

Upon hearing his Sheikh's instruction Burhan Uddin left his thinking to learn alchemy in this matter and he began his interest in indigence.

Caliphate.

He came from Ghiyaspur to Delhi in the year 693 Hegira at that time there were following two persons were there in the service of Hazrat Khaja Nizam Uddin Aulia.

1. Hazrat Burhan Uddin Gharib.

2. Hazrat Kamal Uddin Yaqub (his grave is situated in Patan Gujrat).

Dream.

Hazrat Sheikh Burhan Uddin Gharib said that before his pledge to Hazrat Nizam Uddin Auliya he saw a dream in which he was fallen in a trench and he tried his best to come out from there but he was not successful in this matter. Suddenly Hazrat Nizam Uddin Auliya helped him in this matter as he came out from there by holding his hand in this matter. Upon his pledge to the Sheikh he explained him the details of his dream to him and the Sheikh told him that "On that day I have given my hand into your hand."

Renewal of his pledge.

As per reference from the history book '*Tariq Farista*' that once he was sitting on the earth in the public kitchen. Due to very much cold, he spread his kitchen's small mattress which was on his shoulder on the earth and he sat on it.

For this reason someone had complained in this matter with Hazrat Nizam Uddin Auliya that Burhan Uddin Gharib used to sit in the public kitchen on the small mattress. Upon hearing this the Sheikh told that it is not good and still in his head lust is there. So for this reason he asked him not to come into his presence. When he heard the Sheikh's order in this matter. Then Burhan Uddin Gharib became upset due to separation from of the Sheikh. Many times, many friends tried in this matter, but the Sheikh did not accept any recommendation in this matter. When all endeavors were become unsuccessful, then he was requested Amir Qusro in this matter and as he loved him very much so for this reason Amir Khusro put his turban on his neck and asked him to stay at the place where the footwear are kept. At that time the Sheikh was doing ablution while was putting his cap on the bent style on his head and when Amir Khusro saw the Sheikh then he recited one Persian couplet with which Hazrat Nizam Uddin Auliya was very much happy and he stood and took both of them under his shoulders and was renewed the pledge of Hazrat Burhan Uddin Gharib.

Wisdom.

In the reference from the book '*Fatuh Auliya*' that on the day on which Hazrat Muntajib Uddin was dead in Khuldabad and on

that day this event was happening that Hazrat Nizam Uddin Auliya was doing ablution and the Hazrat Burhan Uddin was there in his service while holding the water jug and he was pouring water for ablution for him. Hazrat Nizam Uddin Auliya asked him whether his brother was older or younger with him.? So for this reason Hazrat Burhanuddin was able to know in this matter that his brother is no more in this world. On the next day he brought the goods which are required for Ziart (third day funeral rites) of his deceased brother Hazrat Muntajib Uddin and he came into the meeting place of his Sheikh. So all persons who were present there asked him in this matter. So Burhan Uddin told them that yesterday, Sheikh asked him that whether Hazrat Muntajib Uddin was his younger or older brother so by his wisdom he got this idea that his brother already left this world as word was referring to past tense. After the end of this meeting the Sheikh told him that he was selected him as successor of his brother in Khuldabad Sharif so you should proceed soon to Khuldabad. Upon his Sheikh's order he was become silent and was upset with the thought of separation from his great Sheikh so he was sad in this matter. But due to manners and etiquette he did not say anything in this matter. Upon watching this condition and due to his silence in this matter the Sheikh asked the reason for his silence. So Hazrat Burhan Uddin told him that he will be left away from his sandals. So Hazrat Nizam Uddin Auliya told him to keep the sandals on his head and due to the pain of leaving him and which was so severe that he was becoming uncontrolled in this matter and he began weeping in this matter.

So the Sheikh told him why he is reluctant in this matter to go to Khuldabad Sharif.? So he told him with humility and sincerity that he will be away from his meeting place. Due to his favor and attention he told him to take away all disciples and caliphs who were present at the meeting place at that time and to go Khuldabad along with them there. In the book '*Fatuh Auliya*' it is mentioned that there were total 700 persons and some other historians says that they were total 400 persons who were present at the meeting place at that time. But Mohammed Qasim Farista has mentioned that they were total 400 persons. And also

the following persons were also going to Khuldabad along with Hazrat Burhan Uddin Garib.

1. Hazrat Amir Hasan.
2. Hazrat Ala Sanjari.
3. Hazrat Sheikh Kamal Khajandi.
4. Hazrat Sheikh Jam.
5. Hazrat Sheikh Fakher Uddin.

Last try

Hazrat Burhan Uddin helplessly started his preparation of his journey to Deccan and in this matter, he tried last time to stay in the company of his Sheikh and requested him that it is very difficult for him to leave his company so the Sheikh did meditation in this matter and told him that "Burhan Uddin it is prudence of Allah is there that you should go immediately to Deccan and be satisfied in this matter that there will no veil among us."

Departure from Delhi.

As per spiritual master's orders he left Delhi for his journey towards Khuldabad Sharif. At the time of departure the Sheikh awarded him the following which are mentioned as follows.

1. Some relics.
2. Sainly dress of caliphate.
3. Grace (Namat) of innermost (Batini).

He was advised following five instructions which are as follows.

1. To give the relics and saintly dress to Maulana Dawood Hussain (Syed Zain Al-din).
2. To give preference to mothers' willingness than other things and to think it as mercy of Allah.
3. To perform five congressional and Friday prayers and never ignore these prayers.
4. Always to be live as bachelors.
5. To take care of my spiritual sister who is living in Doulatabad.

Upon kissing the feet of the Sheikh he left from the residence of his spiritual master towards his journey to Doultabad.

New city

Hazrat Burhan Uddin Gharib along with his friends after covering many places and jungle areas and they found one village in healthy place of jungle area so they stayed there one night in that village. At the side of the village and at the bank of

river Tapti he sat on the stone and made ablution and prayed in congressional and after his prayer he was prayed for one big city's rehabilitation there and his prayer was accepted and one big city was rehabilitated there and its name is well known as famous as Burhanpur and he left from there after Fajar (morning) prayer for his onward journey towards Deccan.

After some days of the journey he was arrived in Doulatabad which is also known and famous as '*Baghe Roudah*' in the year 718 Hegira Or 720 Hegira. Due to his favor and his attention there were great benefits to the following persons in Doulatabad.

1. Poor persons.
2. Mashaiq (learned persons).
3. Fakirs (Darvish).

Also a large number of persons become his disciples and devotees. The list of persons who came to Doulatabad from Delhi is very lengthy and if we try to write all of them, then it will require a lengthy book on this matter so for this reason the details of names of pious persons are not included in this brief episode and only the details of events of Hazrat Burhan Uddin Garib are added in it.

Prediction of his death.

He was staying in Doulatabad for a period of 18 years upon arrival from Delhi. When he becomes 80 years old in the year 735 Hegira and then he was becoming ill, so for this reason the persons thought that he will be dying soon. So when he heard this news in this matter, then he told Abdullah Matbaqi that the people are reluctant for his illness, but this time he will be recovered as his spiritual master has given me some things which are still pending with him. But during his next illness period, which will be continued for a period of 3 years and during such condition by the grace of Allah, I will be benefitted by night of power (Shabe Qader) and after that time I will leave this world and see the all Mighty Allah. It means he will be dying during his second period of illness. Abdullah Matbaqi says that the Sheikh predicted his second illness details before four years and asked him not to say this secret to anybody. So during his life time I never disclose in this matter to anybody. So in this way he was recovering from his first period of illness.

Death.

He was becoming ill again in the year 736 Hegira. And during this period of illness he was used to weep some time. So the Sheikh's disciples Khaja Mubark Ghouri, who was his disciple once he was in his presence so he told me that Mubark do not think that he is weeping due to fear of death or illness. But to reason of absence of remembrance of Allah for a while so he will weep in this matter. The lover of Allah never weeps for the following conditions.

1. In all conditions.

2. Pain or grief.

As the pious personalities used to think that illness and problems are a mercy from Allah. When his illness, extended for longer period so the persons of manifest thought it is illness so they brought experienced doctors to check his health condition. So the doctors after checking his pulse beating told that his body was converted as the soul. So for this reason there is no cure available with us or even the other doctors could not able to cure him in this matter. Before his death, he was in the following conditions.

1. Engrossment

2. Absorption.

Due to the above conditions when any person will use to come there to kiss his feet, then the servant will call the name of the visitor. When his time of death came nearer when somebody will present there, then he will give something to him and used to ask to leave him. Once he was distributed many coverlets. During his period of illness he was informed disciples about his death and place of his burial. At last days of his death he was called all his disciples one day and give them his special advices to them. Some time before his death he kept a bead of Hazrat Nizam Uddin Auliya before him and wears turban on his head and he began saying as follows.

“ That he is Muslim and belongs to Ummat (nation) of Allah's final prophet Mohammed (peace be upon him) and he is a disciple of the Sheikh. As a matter of fact, he was not pious person but he was living in the company of pious personalities and did the work of carrying their sandals and by saying this he

was taken his face into prostration on the head of Hazrat Nizam Uddin Auliya.”

There is a difference about his date of death. As per saying of his disciple Mujad Uddin that on 12th Safar 738 Hegira, on the Tuesday at the time of the Chast (mid-morning) prayer Hazrat Burhan Uddin Gharib called his servants and instructed them to go into the kitchen to eat the food from there. As per Sheikh's instruction all persons who were present near him were going into the kitchen for eating the food from there. Only Khaja Rasheed Uddin, who was his disciple was there with him in his service. He told him where is the dress of our Khaja Sahib and to bring the same. Khaja Rasheed Uddin told him that the dress is kept in the room and he moved further to hear what the Sheikh will give instruction in this matter, but upon watching him carefully and found him that he was already leaving the world. On that day the dead body was kept safely and on the next day on 13th Safar in the year 738 Hegira., on the Wednesday treasure (Gunj) of secrets of Allah was buried. As per tradition, it is known that he was died on the 8th of Safar in the year 738 Hegira. So as per this custom every year his Urs (death anniversary) is celebrated on 8th Safar.

Mausoleum.

Hazrat Khaja Sheikh Burhan Uddin's mausoleum is situated in Khuldabad Sharif, which is famous and well known so the visitors from near and far away places in the large number who will visit the shrine for the fulfillment of their desires and wishes for the sake of the Shaikh's name. There is grand mausoleum was constructed over his grave and in front side of the tomb there is a stone floor is available. On stone floor there are marks of silver nails available there. About silver nails it is famous in the shrine that when there was no source of income available to the servants of the shrine, then at that time these nails used to grow longer so for this reason the servants used to cut these silver nails at a particular time and used to sell in the bazaar and used to cover the expenses of the shrine as well as they used the money for their personal housing expenses. When a system of Jagir (estate) was started, then the growth of silver nail was stopped and now only mark of the silver nails left on the floor of

the shrine and the servants of the shrine point out the marks of the silver nails.

The Urs (death anniversary) ceremony.

Every year on the 8th of Safar the Urs (death anniversary) ceremony used to commence in the shrine building. The schedule of programs is as follows.

On 8th Safar White washing.

On 9th Safar Farashan.

On 10th Safar Sandal ceremony.

On 11th Safar illumination of lights.

On 12th Safar reciting of the Quran and the cover of the grave will be removed and will be taken to the washing at Satkande place.

During the Urs (death anniversary) ceremony there is no large number of persons are found. It means only local persons used to participate in the ceremony and all other ceremonies are held as per the Urs (death anniversary) programs of Hazrat Mutabjib Uddin Zar Zari Baksh.

Miracles.

As status and position of the Sheikh was increased very much so in the same way his miracles were also increased. In his life history, he performed so many miracles at different occasions. So for this reason it is not possible and it is a hard task to mention all of them here in this brief episode. Due to this fact, some miracles are mentioned which are as follows.

1. Once a woman came there to see him upon suffering with severe pain in her head and due to this problem she was very upset and restless in this matter. She requested him and told him that she had severe pain in her head, so please cut her head or pray in this matter so that she could find relief in this matter. When he heard her request, he was smiling and told her that if the head will not be broken then her pain will not be gone. Upon hearing this she left from there to her house and she sat at the side of one old wall and at that time suddenly one stone was falling on her head from the upper side and blood was

discharged from her head and upon this there was no more pain in her head.

2. As per reference from the book '*Gharib Karamat*' that once two persons came to see the Sheikh to pledge him, but he was accepted one person for his pledge, but he told another person that he had any doubts or suspicions in mind so he is no good for the pledge. So one should not visit the Darvish person in that condition and it is not good so it will be termed as insolence in this matter. When the two persons left from the Sheikh and one person who become his Murid (disciple) asked him when the Sheikh did not accept you for his pledge and what is secret in this matter.? So the other person told him that there many ideas were coming into his mind at that time and some time it was coming to become his disciple and some time there were ideas in his mind not to become his disciple. Also, there is necessity of bathing for him.

3. One day one person came there to check the Sheikh and he sat there in cross legged position and started to discussion on any issue. So on that condition the Sheikh called him to sit near him so for this reason he was beginning shivering due to his discussion and for this reason his first idea about the Sheikh was left of his mind. In the discussion the Sheikh told him the details of events which were happening to him during the period of 12 years and his description were so perfect that as he was also present there and watched all events personally. In those past events, he also told him about his love story of a woman so for this narration that person was surprised in this matter and then he comes to become his disciples and pledge to him.

3. One person who was known and famous as Taj Uddin, who was having a large family with him, but his source of income was very less. Once he complained his problems with the Sheikh. So the Sheikh told him that if Allah wills there will be available prosperity to him soon but at that time he didn't live in the world. It is fact that it was happening as per his prediction.

4. Once Fakher Haider came to see him and he had a thought in her mind that if the Sheikh is perfect,pious personality then he will give him sugar-candies. So as per his thought the Sheikh was called his servant and asked him to give some sugar-candies

and told Fakher Uddin do not take the examination of the Darvish persons.

5. Khaja Ramzan says that once in his house all members of his family were becoming ill, so for this reason his father sent one water pot to the Sheikh and instructed him to explain the details of condition of illness of all family members in this matter. So when arrived there and explained the details of the illness to the Sheikh so he did blow over in the water and asked to give water to all persons except one person. Upon reaching back to his house he was given water to all persons except that person so all patients become well and the person whom the Sheikh was prohibited to give the water was died.

Quotes.

The Sheikh sayings are many and some of them are mentioned as follows.

1. The Darvesh should not keep Amant (entrusted things) with him and should not involve in the matters of surety and witness.
2. The Darvesh should remove the things which he had in his hand and in his head it means he should remove the money and proud of him.
3. The Darvesh should not wear thin clothes.
4. The world is like a shadow and when he will go towards it, then the shadow will run ahead of him. When one person who will turn away his back from the world, then it will come to his face side of him in the same way one who will turn his face toward the world, then the world will come to his backside and those who will turn away his face towards from the world then the word will turn his back towards them.
5. The goat will drink water without making wet of the feet while sitting on the support of the knees and when she will die then the skin of her body is used for water purpose and in the same way the human being, not allowed any dust particles on his clothes but when he will leave the world then he will be buried in the earth.

3. Hazrat Syed Dawood Hussain Shirazi alias Syed Zian Uddin Sahib alias Bawis Khaja



Mausoleum of Hazrat Syed Dawood Hussain Shirazi.

His name and lineage genealogy.

His name is Syed Dawood Hussain and he was given the title from his Murshid (spiritual master) and the people will call him by the name of Bawis Khaja and he is famous with this name. His father's name is Khaja Hussain and paternal uncle's name is Khaja Umru. Hazrat Khaja Hussain and Hazrat Khaja Umru are both real brothers and their father's name is known as Syed Mahmood Shirazi Bin Syed Mohammed Rouz Miya.

Birth.

Hazrat Syed Zian Uddin was born in the year 701 Hegira in the city of Shiraz in Persia. During his childhood his mother was died and she was well known for her following qualities.

1. Abida (worshipper).
2. Zahed (ascetic).

He was seven years old when his mother left this world. After his mother's death, his father Khaja Hussain took care of his bring up.

Childhood.

In his younger age, he went to the Hajj pilgrimage under guidance of the following two pious personalities of Shiraz and in this way he left his home city Shiraz and reached to Makkah and he was visited all holy places in Makkah and Madina.

1. Moulana Nasir Uddin Sahib.
2. Moulana Shahab Uddin Sahib.

As per his fate the key of the doors of success was with Hazrat Burhan Uddin Gharib so for this purpose he came to India from Arabia and arrived in capital city Delhi.

Education.

Upon his arrival in Delhi he was memorized holy Quran in a very short period of time and started learning many knowledges. He was learned knowledge from Moulana Kamal Uddin Samana and other famous Mashaiqs (learned persons) of Delhi and obtained certificates from them.

Arrival in Doulatabad.

At the time of Sultan Mohammed Tughlaq when he ordered Delhi persons to migrate to Devagiri then he was also going there with his teacher Moulana Kamla Uddin Samana.

In Doulatabad he was becoming famous and well known for his knowledge and wisdom so for this reason many famous learned persons (Mashaiq) and students came to see him to obtain knowledge from him.

Teachings.

He was always used to busy in one mosque, teaching and explaining the exegesis of the Quran and Ahadis (traditions of holy prophet) of Allah's final apostle and he was also busy there in the following.

1. Teaching and instructions.
2. Mystical exercise and worships.

He used to ignore Sufi pious personalities and will not like them also will not listen Samah (ecstasy) and for Samah he used say remarks of taunt in these matters.

During those days there was great fame and name of the pious person of time Hazrat Burhan Uddin Gharib and his

Samah (ecstasy) meetings were well known and famous in Khuldabad Sharif.

Many disciples of Hazrat Zain Uddin used to participate in the Samah (ecstasy) meetings of Hazrat Burhan Uddin Gharib and due to his attention there was much favor available to them. So for this reason Sheikh Zain Uddin was upset and angry with their disciples in this matter.

Event of his pledge.

One day Hazrat Burhan Uddin's one disciple who was also a disciple of Syed Zain Uddin went to see him to learn the book *Miskawat al-Misbah* and upon finishing of the lesson he was joined in the ecstasy meeting of Hazrat Burhan Uddin Gharib and due to attenuation of Sheikh there was a condition of ecstasy prevailed upon him and this news spread to Hazrat Zain Uddin.

On the next day in the presence of many Mashaiq (learned persons) who were his followers, he called his disciple and he was upset and angry with him and told him that "He is also present in the company of dancing people and for this it is very sad thing that he have destroyed whatever knowledge which he have taught him." So for this reason that disciple was silent and not said anything in this matter. Again he told him that he will ask one thing so he should reply truly in this matter whether he is better in knowledge and wisdom or his other spiritual master. In the beginning the disciple was silent and not replied him in this matter. But when there very much pressure on him, then he replied him that "He is his lower servant and so he could not dare to reply in this matter and he could not able to know his status and position and as well as Hazrat Burhan Gharib's status and position in the fields of knowledge and wisdom and so for this reason to show the superiority of each other he is helpless and not able to reply in this matter". But Syed Zain Uddin told him that it is sad that being of his disciple he is not saying truly on this matter. So until he will not say truly think he will not be relieved in this matter. So in this situation the disciple thought that his master is very upset and angry in this matter so there is no relief unless to tell the truth. So he helplessly told that as a matter of fact, he is superior in the knowledge of manifest, but Hazrat Burhan Uddin is more perfect in the knowledge of innermost due to favor and attention of his

spiritual master Hazrat Khaja Nizam Uddin Auliya. So the edge of his shirt will not get its dust in this matter. Upon hearing this Sheikh was becoming very upset and angry in this matter. So he went into his room and brought four sheets of papers on which were written the following items and problems which he was faced during his entire life of teaching and instructions of knowledges.

- 1, Difficult dictionary items.
2. Un-soluble question.

To answer the above questions the learned persons of time were becoming helpless in this matter. As per his daily practice, he used to write the same and hope that he will get the answers from the Holy Harem (grand mosque) in Makkah upon his visit to that place. So he brought the four sheets of papers of his questions and told his disciple that if his master is superior in the knowledge of the manifest and innermost than him, then he should bring the solution of these questions in this matter and he will allow him a period of six months to solve these questions to him otherwise he will punish him severely so that he should not speak such useless talking in the meeting of the learned persons. So that disciple went from there to see Hazrat Burhan Uddin Gharib's house. On the way he began thinking that if he will have not gone there to study, then such difficult and problem would have not been arisen in this matter. So thinking in this matter, he reached Sheikh Burhanuddin Gharib's shrine. When Burhan Uddin Gharib looked at him and told him that come soon here he was waiting for him for a long time. Without his reply he told him that upon the time of difficulty of Syed Zain Uddin due to help of Allah, he used to keep writing all answers on the some papers. The solution of all problems has been explained in different styles so go inside the room and bring 8 paper sheets from the room and hand over the same to Syed Zain Uddin. After conveying his Salam tell him that the solution of all questions is available on the paper sheets. Upon hearing this the disciple was very happy and took 8 paper sheets and went to hand over the same to his master Syed Zain Uddin. So he went there and sit there in the position of folding his two legs with great respect handed over 8 papers of solutions of the questions to him. Upon seeing the disciple he was smiling and he thought

that due to urgent come back of the disciple which shows that Hazrat Burhan Uddin Gharib is helpless to answer his questions. So it is impossible for him to answer his questions. He was thinking as above, but during this time the disciple told him that the solutions of his all questions are presented here with. Upon the checking the papers Syed Zain Uddin come to know that the papers which the disciple was brought were not the same which he was sent through him.

So he began his careful study of each and every question from the beginning and find every question was thoroughly answered clearly and upon study of all answers the veil of ego was no more there in his eyes of pride and there were an indication of changes in his face and the tears were starting from his eyes. So for this reason all disciples surprised upon the condition of their master, but no one could not able to ask the reason in this matter. At last his heart becomes restless and so he stood to see Hazrat Burhan Uddin Gharib with so much interest and affection in this matter and he was started towards the shrine of Hazrat Burhan Uddin Gharib. Also, some of his disciples who were perfect in many knowledges were also accompanied with him as the fate was written on his face the line of felicity. So when he reached in his shrine and when he saw him and run towards him and put his head on his foot and Hazrat Burhan Uddin Gharib told him this is not good as per Islamic (Sharia) rule. So Syed Sahib told him that he used to think this practice against the Islamic rule and for this reason he was kept away from the grace of innermost in this matter.

As per tradition when he left towards Shrine of Hazrat Burhan Uddin Gharib then he instructed all his disciples to keep away from the un-Islamic acts, but when reached the upper side of Ghat Doulatabad and when he looked at the residence of Hazrat Burhan Uddin Gharib then suddenly he bow down his head and continued his journey towards his shrine. When the disciples saw his master's action so they could not control in this matter and at last one of disciples dare in this matter and asked him, sir, you have acted against the Islamic law and you have prohibited us in this matter and now you have done against your instruction and so what is its reason in this matter.? So first he becomes silent and then upon their very much insisting on this matter so

he told them that do you not see that two tigers are running at his sides if he do not respect of Hazrat Burhan Uddin to this extent in this matter then he did not know what they will do for him.?. So in this way he reached the shrine of Hazrat Burhan Uddin Gharib and kissed his foot so he told him "Oh : Dawood Hussain this act is not legal as per Islamic rule" and Syed Saheb told him that, sir, when I did not know in this matter so he was not aware of the grace of the innermost (Batini).

Hazrat Burhan Uddin Gharib removed his dust of repentance from his face and with great respect asked him to sit at his side and called servant Shad Bakht who is famous with the name of Kaka Sahib to bring something for Moulana Dawood Hussain so he told him that "Spiritual master know well that nothing is there in the kitchen now." So he told him in the house of Darvesh there will be something available so go and bring the same from there. So Kaka Sahib went again in the kitchen and found there was hot Halwa (batter pudding) and cold water jug was available there so he brought the two things before Hazrat Syed Zain Uddin and Moulana eat the Halwa (batter pudding) and drink the cold water. Then he asked his disciples to leave from there and after this his pledge to him along with the compiler of the Moulana Rukun Uddin Kashan who compiled the book '*Tafas Anfas*' in the year 736 Hegira.

Caliphate.

When the last time of Hazrat Khaja Haruni came then he had given the following things to Hazrat Khaja Moin Uddin Chisti and told him one saintly dress is for you and other saintly dress should be kept with him a entrusted thing (Amant) and which will be reach to Hazrat Syed Zain Uddin by the chain of this Sufi order.

1. Two saintly dresses.
2. Certificate of caliphate.
3. Amanat (entrusted thing).

So for this reason during his whole life Hazrat Khaja Moin Uddin Chisti kept the above things with him and when his last time came, he was handed over the following things to Khaja Qutub Uddin Bakhtiar Kaki.

1. Saintly dress.
2. Certificate of caliphate.

3. Amanat (entrusted thing).

So these things have reached to Doultabad through the following chain of Sufi persons whose names are as follows.

1. Hazrat Farid Uddin Gunj Shaker.
2. Hazrat Nizam Uddin Auliya.
3. Hazrat Burhan Uddin Gharib.

Hazrat Nizam Uddin Auliya was given the above three things to Hazrat Burhan Uddin Gharib at the time of his departure to Deccan and told him that Hazrat Moulana Dawood Hussain Shirazi will enter into your Sufi order so give him saintly dress and so to keep the saintly dress as Amant (entrusted thing) with him and with saintly dress and give the certificate of caliphate to him. When he made a pledge to him in the year 736 Hegira and from that time he was used to live in the company of his spiritual master Hazrat Khaja Burhan Uddin Gharib and who trained him in the following things.

1. Education.
2. Mystical exercise and worship.
3. Daily engagements and recitals.
4. Zikar (remembrance of Allah).

He was awarded his saintly dress and certificate of caliphate and all other things which he received from Hazrat Khaja Nizam Uddin Auliya on 18th Rabil Thani in the year 737 Hegira. So was freed himself from the burden of responsibility in this matter.

Hazrat Burhan Uddin Gharib left this world on 8th Safar in the 738 Hegira. So he was becoming his successor and caliph after three days and started his teaching and preaching mission.

The Saintly dress.

The saintly dress which was reached to Moulana Dawood Hussain Shirazi through Hazrat Khaja Haruni and in this matter, it is said as per confirmed tradition and it is well known fact that the holy dress belongs to Allah's final apostle.

Relics.

It is well known and famous in Doulatabad that there are two things which are available are as follows.

1. Saintly dress.
2. Moui Mubarak (relics of Allah's last prophet).

The saintly dress is available on the north side of the mausoleum and Mau Mubarak (relics of Allah's last prophet) is

available in the mausoleum of Hazrat Burhan Uddin Gharib in the hall which is known as Darchak's southern room.

Ziarat (public show)

Every year on the 12th Rabil Awwal after Zuhar (afternoon) prayer it will be kept for Ziarat (public show) for the people. First there will recitation of Quran session will be organized and after some time some Natiya Qasaid (encomium on the holy prophet) are recited then one wooden box will be brought from the room in which there will be available in one small box in which Mua Mubrak (relics of Allah's last prophet.) is kept and it will be brought on top of the head by the trustee and upon sitting on the pulpit, which is there under a Molsari (tree bearing jasmine like flower) tree and they used to open the box first and upon opening it they will open small box and from the box the persons used to watch the Mou Mubrak. (Relics of Allah's last prophet.) Upon watching this, all persons used to gather in the small shrine to watch the saintly dress there. Where also after reciting Quran and Natiya Qasaid (encomium on the holy prophet) the trustee used carry the box of the saintly dress on his head and will come out of the room and then he will use to take it to the pulpit, which is situated in the tomb of Syed Zain Uddin on the eastern side with great respect and honor and the saintly dress is taken from the box and upon this the people will watch the same. The visitors and custodians used to pour scent and rose powder on the saintly dress. Among the kings of Deccan Nawab Mir Usman Ali Khan was honored to see it many times.

Journey from Delhi

At the time of the revolt of courtiers of Doulatabad against Sultan Mohammed Shah, and when they dethroned Ismail so for this reason the Sultan Muhammed Shah came to Doultabad to solve this problem there and upon settlement of this problem, he arranged return journey of all residents of Delhi who were residing in Doulatabad and he sent them to Delhi and he also requested Sheikh Syed Zain Uddin to move to Delhi. So for this reason Syed Sahib also went to Delhi along with a royal army on Friday in the year 847 Hegira and he lived there some years in Delhi and come back again to Doulatabad.

The Sultan Feroz Mohammed Shah, who was the best friend of Darvesh persons came into his presence and requested him that

not go anywhere and live in Delhi and to favor and pay attention of the mankind there. So he told him "Oh : Sultan forgives me in this matter as he wants to die in the shrine of his spiritual master Hazrat Sheikh Burhan Gharib." Upon hearing this the Sultan arranged his travel arrangements for his journey to Doultabad.

Departure from Delhi.

At the time of his departure from Delhi Khaja Sheikh Nasir Uddin Chiraq Dehlavi and many other disciples and Mashaiq (learned persons) and courtiers and princes came at Shamsi reservoir. At that time Sheikh Nasir Chirag Dehlavi prayed at the side of the Shamsi reservoir in the direction of Qibla (direction in which Muslims turn in prayer) and put his turban on his head and he was given him many relics of Hazrat Khaja Niazam Uddin Aulia.

In Pakpatan

From Delhi he was reached to Pakpatn. Upon his arrival the custodian of the shrine Hazrat Sheikh Mohammed Sahib came outside of the shrine to welcome him despite of his old age of over 100 years due to his status and position of Syed Zain Uddin. He was busy there day and night in meditation for a period of 30 days while closing the door of the shrine and he will be out only for the congressional prayers. Upon his stay for a period of one month in Pakpatan he left from there. At the time of his departure Hazrat Sheikh Mohammed Sahib was giving him some relics of Hazrat Baba Farid Uddin and up to one destination he came to say his goodbye. In Pakpatan a large number of persons pledge him and among them great Sheikh of Islam Mufti Sader Uddin is well known and famous.

Arrival in Ajmair

From Pakpatn he came direct to Ajmair city and visited the grand mausoleum of light, of Hazrat Khaja Moin Uddin Chisti. He was staying lonely in the tomb and in a period of 28 days he was memorizing the holy Quran and he was attained great favor and attention from the mausoleum of Hazrat Khaja Moin Uddin Chisti. Here also many persons become his disciples and devotees and after his stay of one week he left from there towards Deccan.

Reached back to Doulatabad

Upon leaving from Ajmair he reached back to Doulatabad and graced this city. This time large number of persons and Sultans and Amirs (courtiers) visited him and got favors from him. The period before death of Hazrat Syed Zain Uddin Sahib.

Alang

It is a word from Turkish language and its means fort wall. In Khuldabad Sharif, there is one building which is known and famous and all Muslims think it as a holy place. As a matter of fact its structure is not grand compared to other grand buildings of Doulatabad but it looks as holy places. But other buildings are tall and well decorated with impression and art work but other buildings will not reach to its greatness. Because in this building Hazrat Syed Zain Uddin lived his whole life. Since long time this building was known and famous for blessing and greatness and due to this importance it was visited by the peoples in large numbers in the past. Now the condition of this building is not good, but the first floor on which he used to live was also damaged and only walls are available. Now this building was damaged and deserted. Maulavi Ghulam Ali Azad wrote one reference about this building which is as follows.

“ Once one Darvesh was coming from the jungle with a bundle of firewood on his head to the shrine building. Due to the hardships of the way and sun heat he was keeping the bundle on the side of the house building and he took some rest there and later he came into the shrine building. They tried to use the wood in the kitchen, but there was no effect of fire on the wood. So for this reason all persons in the shrine asked the Darvesh the details in this matter. So he told them he kept the fire wood bundle for some time at the side of the house of Hazrat Syed Zain Uddin while coming from the jungle. After this event when there will be any death in Doulatabad then the people used to bring the funeral and pass under the north wall of the building so by the grace and mercy of Allah there will be a protection to the deceased person from the fire of the hell.

Prediction about his last resting place

Three years before his death, he was staying on the first floor of his house and two years before his death at the time of Chast (mid-morning) prayer, he was called Khaja Shahab Uddin and left of the prayer mat and went towards eastern Daricha (window)

where his mausoleum is situated and he pointed out him his final place of resting and told from this place to clear the earth up to Jamat Khana (meeting place) and this place will be used for his mausoleum. When as per his instruction they cleared the earth from there and Khaja Shahabuddin requested him to proceed there so he went there and inspected the spot and said his living and death will be happening in this place.

Illness

On Monday on 13th Rabil Awwal in the year 771 Hegira, he becomes ill due to cold and fever. Despite of his weakness, he used to perform his prayers in the standing condition. All obligatory prayers as well he will also used to offer the following prayers.

1. Sunnah (practice of the holy prophet) prayer.
2. Nafil (supererogatory prayers) prayer.
3. Mustahsab (desirable) prayer.

In those days one disciple told him that the weather condition of Roudah is very cold, so if he will like then we will take him to Doulabad so that upon his health recovery he can come back to Roudah again there. So he said that leave him there because he want to die at the shrine of his Sheikh because where ever he will die then they will bring him back to Roudah.

Death.

He was seriously ill for a period of complete 12 days and since beginning to end of his illness, he did not eat except he lived on water only. On Sunday as per practice on a particular time he recited Sura (verse) Fatiha (first Sura of the Holy Quran) for the following purposes.

1. First time for his Sheikh.
2. Second time for Safety of the mankind.
3. Third time to keep away from calamity.

Reciting 3 times Sura Fatiha (first verse from holy Quran) was his daily practice and routine. Before Zuhar (after noon) prayer some servants of Hazrat Khaja Shahab Uddin and Hazrat Burhan Uddin Gharib were present there. Khaja Shahab Uddin told him that servants want to say something to him and if there will be permission in this matter so that they present their request. So he told I know it. After some time he put his thumb on his eyes and asked whether Azan (prayer call) was over?. So Khaja

Shahab Uddin told him the time was near but prayer call of Azan was not begun. He said yes time is now for the prayer and asked all persons to ready for the prayer and he went on the prayer mat. When all persons have finished their prayers, then all servants came before him so that he can give them final advises there.

As per reference in the book '*Dalail Salikin*' in which it was written that at his last time there were no goods available to him. Some things which were left with him and which were given to him as gifts so he asked the servants to distribute these items and went to the couch. The persons who were present there requested him for his final advises and to appoint his caliph. Upon hearing this he turned his face at the *Qiblah* (direction in which Muslims turn in prayer). Moulana Nasir Uddin with dares reminded him in this matter. So he told in Hindi language the following words and its translation is as follows.
 "Do not call me."

When Shams Uddin Fazal Ullah, who was present at that time and asked all persons to be silent there and told them there is no situation of this these things. So he did not appoint his successor and caliphate and not given permission to anybody to make disciples. During the period of illness he told his special servants that he is not found suitable persons for his caliphate due to their skill and qualities as well as their endeavors in this matter.

At the time of Asar (evening) prayer there was some condition of un-consciousness which was prevailed upon him and the time becoming out for him. Moulana Aziz Uddin Imam came from his head side and Khaja Shahab Uddin came from his foot side and have informed him about prayer time. So when he heard about this then there was some condition of unconsciousness was over on him and he sat on the couch without help of a pillow or servants and from there he was getting down on the prayer mat and completed his prayer. After his obligation prayer was over he was prostrate his head and he left the world on 25th Rabil Awwal 771 Hegira., on Sunday after Asr (evening) prayer. His mausoleum is situated in Khuldabad Sharfi which is well known and famous and due to this reason the visitors in large numbers will visit the shrine and pray Allah for the fulfillment of their desires and wishes for the sake of the Sheikh's name.

Miracles.

As status and position of the Sheikh was increased so in the same way his miracles were also increased. In his life history, he performed so many miracles on different occasions. So for this reason it is not possible and it is very hard and difficult task to mention all of them in this small episode. Due to this fact, some miracles are mentioned as follows. We are mentioning here with one surprising miracle of the Sheikh which is as follows.

In Delhi one person who is called as Mir Hasan, who was young, educated and handsome, best singer of Delhi was there. His father arranged his engagement with a very lovely and beautiful girl and in her a local cruel ruler was much interested and want to marry her by his forcing and by illegal methods due to her grand beauty and loveliness. Mir Hasan's father tried his best in this matter and he was successful to marry his son with that beautiful girl. Upon this marriage the cruel ruler comes to know the details in this matter and for this reason he was very upset and angry and he wanted that Mir Hasan should not do intercourse with girl on that night so that he will try his best in this matter on that day. So for this reason Mir Hasan worried in this matter upon hearing all these news in the city. So he went to the house and thought if there will be intercourse with the girl then the ruler will leave his ill will and ignore the girl so he did intercourse with the girl in the daytime to be free and safe from this great problem. When this matter was known to the cruel ruler then he was upset and angry in this matter. One day he ordered his policemen for his arrest and sent him to court for the judgement and ordered to cut his genital. So for this reason Mir Sahib suffered many problems in this matter. As a kindness of Allah was there so he recovered from the problem and left Delhi due to his disrespect as his name was becoming bad there and so he directly reached Doulatabad and present in the service of Hazrat Syed Zainuddin. Upon departure of Mir Hasan the ruler called the wife of Mir Hasan in his palace by force. Due to kindness and mercy of Allah when the girl went into the palace from that day the ruler was suffered in many diseases and problems so that he was not become successful in his illegal desire and wishes for the beautiful girl of Delhi.

In Doulatabad Mir Hasan used to live in company of Hazrat Syed Zain Uddin Sahib and some time he used to recite poetry of praise of God and encomium on the holy prophet and one day he recited some poetry to him and due to this reason there was a condition of ecstasy prevailed upon Hazrat Syed Zain Uddin Sahib so he stood and started walking here and there and he was walking for a long time. He asked Mir Hasan what do you need? But he was silent in this matter. The second time he asked him what did he want?. Then also he has not replied in this matter and continued his singing. Third time he asked him in loud noise what did he want.? So Mir Hasan told him the event of Delhi and requested his help in this matter in the Persian couplet for his favor of consideration and necessary action.

Upon hearing this he told him to go inside of the corner and see the miracles of Allah. So Mir Sahib stood suddenly and went into the corner and looked at his private part and he saw that the genital which was cut by the order of the Delhi ruler was already available on his body due to kind miracles of Hazrat Zain Uddin Sahib. So in this way he got back his lost property and due to this reason he thanked Allah in this matter and ran suddenly and kissed the Sheikh's feet and for this reason he was becoming his disciple upon his pledge to him. Slowly the details of event of Mir Hasan Qawwal and the miracle of Syed Zain Uddin Sahib become famous and well known to the general persons.

On the other side the ruler of Delhi who was suffering badly due to his bad acts and sins and one day upon getting chance he has reached Doulatabad from Delhi and visited Hazrat Syed Zainuddin Sahib and he has also presented that beautiful woman in his presence there and explained him all details of events and he regretted in this matter.

“ Due to his great sin and for this reason his position and status was getting down and for this reason he is still facing many problems and difficulties of health and bad results. If your honor will help him in this matter, then it is possible that he will be free from these difficulties and problems”. And he also presented the woman in his presence and told him that still he did not touch her with his hands. From the event of that time he did not get peace and comfort of a single minute in this matter and from that period he is suffering from many diseases and problems. So

for all these details you can also get confirmation of facts from this lady. So Now I want to hand over this lady to her legal owner. Sheikh Zain Uddin called Mir Hasan and told him this is your wife so you can take her away and she is still pure and nobody did not touch her so take her to your house. As a matter of fact Mir Saheb's had another, love as his world of life was changed so he told him that now he did not need her. So Sheikh told him if you have no desire of her then divorces her. Mir Sahib has given her divorce at the same time. After completion of Eidat (probationary period of 3 months for divorced woman) period he was married with the Delhi ruler and both the husband and wife lived in the company of the Sheikh for some time. After some days the rulers was regaining his health due to the kind favor of Allah and due to the prayer of the Sheikh. Mir Hasan was died during the life of his Sheikh and he was buried in the Alang area and the visitors also visit his grave upon the visit of shrine of Hazrat Syed Zain Uddin Sahib.

The Urs (death anniversary) ceremony.

The Urs (death anniversary) ceremony usually commenced from 21st Rabil Awwal every year and its schedule is as follows.

21st Rabil Awwal white washing work.

22nd Rabil Awwal Farrashan.

24 Rabil Awwal night, Sandal ceremony.

25 Rabil Awwal illumination of lights.

26th Rabil Awwal Recitation of holy Quran.

All the Urs (death anniversary) formalities are performed same as per Urs (death anniversary) of Hazrat Muntajib Uddin and Hazrat Burhan Uddin Gharib. On this occasion the number of people will be less than Urs of Hazrat Muntajib Uddin Sahib but its number will be more than Urs of Hazrat Burhanuddin Gharib Sahib. During the Urs (death anniversary) ceremonies of Khuldabad its last ceremony of the year so for this purpose all persons of Khuldabad used to participate in it.

Recitation of Qatam (recitation) Sharif Khajagan of Chist Bahshit.

On the 26th Rabbil Awwal Nabat (kettle-drum) will be continue till 11'O clock and mats are arranged under tents and the visitors

used to sit there with by holding plates of sweets in their hands on the line and upon commence of Qatam (recitation) they used to light the lamps in which ghee is used instead of oil and from the start of Qatam (recitation) till its end nobody will not allow his lamp put off. Upon reciting Fatiha (first verse of Holy Quran) sweets will be distributed among all the visitors and Qawwali (mystical chorus) programs will be started there.

In the reference from book '*Rouda Alqatab*' it is mentioned that this Qatam (recitation) is best in all Qatams (recitations) through out of India as which is recited there due to the following reasons.

1. Respect.
2. Titles.
3. Method.

Those who are interested to hear, it then they should visit the shrine at the time of Urs (death anniversary) and get the favor and benefits in this matter.

4. Biography of Hazrat Shah Nizam Uddin Auliya of Aurangabad



Mausoleum of Hazrat Shah Nizam Uddin Auliya of Aurangabad.

He was a great pious personality in the Sufi order of Chistiya and his status and position is well known and famous. Due to his endeavors and preaching as well as teaching and instructions many Lakhs (one Lakh = 100,000) persons were benefitted and followed the right path of Allah. Even today in sub-continent the favor of this Sufi order is still continuing.

Hazrat Shah Nizam Uddin was arrived in the Deccan as per instruction of his spiritual master Hazrat Shah Kalim Ullah Jehanabadi for the teaching and preaching mission work. At that time the area of the Deccan was passed from a difficult situation of problems in the history of India. The down fall of Mughal empire started and wars with Marathas were in progress at that time and it were at final and last staged. During that difficult time it was not easy to protect and care of the capital of the community. So for this reason for this great cause of Allah,

his spiritual master has selected him as who was a great and ranked pious personality of his time.

Upon his arrival into the Deccan, he was started teaching and preaching work and due to his hard work there was new life was born in the dis-hearted persons. All persons of caste and creed without any discrimination came into his service and their details are as follows.

1. Rich and poor.
2. Learned and un-learned persons.

Due to his following great qualities he was becoming popular and attracted to the area of the Deccan and many Lakhs (one Lakh =100, 000) persons were benefitted by his guidance and favor.

1. Good conduct and manners.
2. Kindness.
3. Helping nature
4. Simplicity.

Birth.

The Sheikh's details of birth are still not available in the books of history. He was died at the age of 82 years and as per this record, his date of birth was calculated and it found his year of birth as 1060 Hegira, and he left this world in the 1142 Hegira.

His genealogical record is connected with Hazrat Abu Baker Siddiq through Sheikh Shabab Uddin Suherwardi. As per reference from '*Tadhkirat Auliya Deccan*' in which Maulavi Abdul Jabbar Khan Malkapuri who mentioned one reference from book '*Qizan Wa Bahar*' that his name was Shah Nizam Uddin and his title was well known and famous as Sheikh Islam and he was born in the year 1070 Hegira.

Native place.

Regarding his native place there is difference with historians in the following books and in which it was written that his native place was Purab and he came to Delhi for completion of early education there.

1. 'Manqab Fakheria.'
2. 'Shajra Anwar.'
3. 'Takmila.'
4. 'Siratal Auliya.'
5. 'Qazinatal Asfia.'

As per reference from the book '*Manaqbi al-Mahbubian*' that his native place is Eshian in district Purab and village Kakori and Tagron which are adjacent of Lucknow City. As per reference from Khaja Hasan Nizami and Nawab Muslah Uddin Khan that his native place is Kakori. Now it is confirmed from all sources that he belongs to Kakori village. As a matter of fact, his grandfather or great grandfather, Hazrat Sheikh Saadi's grave is available in Kakur Sharif. Also, the compiler of the book '*Qizan Wa Bahar*' mentioned that his native place is as follows.

Village Takraun in district Purab.

Education

Hazrat Shah Nizam Uddin completed his formal education in his native place and for further education, he left his native place at an age of 11 years and he was reached to Delhi and at that time Delhi was famous and well known center of learning for the knowledges of manifest (Zaheri) and innermost (Batini). Upon completion of the knowledge of manifest (Zaheri) in a few years and he began his interest in the knowledge of the innermost (Batini) so he heard great fame and name of Hazrat Shah Kalim Ullah and for this purpose of learning the knowledge of innermost he went into the service of the above great Sheikh of his time and he reached his shrine. At that time the ecstasy session was in progress at the shrine of Hazrat Shah Kalimullah and as per his instruction all doors were closed there and outsiders were not given permission in this matter. Hazrat Shah Nizam Uddin went the shrine building and knocked the door so the Sheikh asked his servant to go out and see who is there at the door. The servant watched that one stranger person was standing there and he asked his name and went inside of the building and inform the Sheikh all details in this matter. So upon hearing the details the Sheikh asked him to bring that person inside. So for his un-usual routine and behavior and for this reason all disciples were surprised in this matter. So the Sheikh clarified in this matter that from this person and from his name there is a smell of friendliness is coming so for this reason he is not strange person. The Sheikh met with him with special sincerity and love and he was accepted the responsibility of his training of knowledge of manifest (Zaheri).

Pledge to Sheikh Kalim Uddin Jehanbadi.

Hazrat Shah Niazm Uddin lived in the service of his Sheikh for long period and completed his training in the knowledge of manifest. During that period one disciple of Sheikh Yahiah Madini came to visit Sheikh Kalimullah and at that time Hazrat Shah Nizam Uddin was learning there some book. When new the comer looked at the Sheikh he was becoming intoxicated and become out of control. With this event Hazrat Shah Nizam Uddin was very much affected in this matter and his devotion and Irdat (religious zeal) was increased more. One day the Sheikh left his meeting place and reached to corner place, then suddenly Shah Nizam Uddin stood from his place and took the Sheikh's sandals and cleaned the same with his dress and presented before him with great respect and honor. So the Sheikh told him he liked his action very much and he was much affected in this matter. So at that time the Sheikh told him Nizam Uddin the learning of knowledge of manifest will be continue but now pay attention towards the learning of knowledge of the innermost (Batini). So Shah Nizam Uddin requested him to become his disciple by pledge him. So the Sheikh asked him in which Sufi order?. So Shah Nizam Uddin recited one Persian couplet in this matter and its picture is as follows.



For this reason, then Shah Kalimullah remembered his spiritual master's saying in which he told him during his stay in Madina. When Shah Kalim Ullah visited Madina to see his spiritual master Sheikh Yahiah Madni and he was talking with him there. So the Sheikh told him that why did you come there and you should have stayed there. So go back from there as there will be one Qutub (highest cadre in spiritual pivot at axis) from your chain. So Shah Kalimullah asked him whether Qutub (highest cadre in spiritual pivot at axis) will be for his sons or from the disciples. So he told him that he will be from his chain of Sufi persons and he will be called as Nizam Uddin and he will come to see you in this matter. So wait for him and he will an owner of

our connection. During the way, if you will find any news do not had go back. So the Sheikh told him there many persons are well known by the name of Nizam Uddin with this slave. So the Sheikh of Madina told him that he had not come yet, but he will come and he recites one Persian couplet which is as follows.



The above couplet was recited by Sheikh Yahiah Madni to his disciple Hazrat Shah Kalimullah. When Shah Nizam Uddin recited the above Persian couplet then Sheikh remembered that this couplet was already recited to him by his great Sheikh in Madina during his visit there and he was informed already him that one Qu'tub (highest cadre in spiritual pivot at axis) of his time will become his disciple. He was included him in his circle of disciples and accepted his pledge.

Worship and endeavors

When he made his pledge to the Sheikh then his endeavor and worship was increased. His spiritual master was given him permission of Zikr (remembrance of Allah) Jahri in loud noise). He used to go in summer season at the bank of river Yamuna and he used to sit there on the sand for Zikar (remembrance of Allah) Jahri (in loud noise) and used to busy with it from midnight up to Fajr (morning) prayer continuous. He used to say that " He was benefited greatly by Zikar of (remembrance of Allah) Jahri (in loud noise) than any other thing."

Velayat (Saintliness) of Deccan.

After completion of the learning of Zaheri (manifest) and Baitini (innermost) knowledge and upon completion of perfection, he obtained caliphate and saintly dress from the Sheikh's hands and at that time the Sheikh instructed him to proceed towards Deccan. At that time political conditions in Deccan were very worse and for this reason the persons of the Deccan were migrating towards North India in this matter. Sheikh Kalimullah wrote the following details in his letter.

" You are awarded the Velayat (Saintliness) of Deccan by grace of Allah. You should perform this work with much attention.

Before you were addressed to join in the army. Now you are instructed where ever you live, but you should be busy in the preaching and teaching work of Islam and spend your life and property in this cause.”

In area of the Deccan

In Sufi order of Nizamia there was no new place available. The following pious personalities were resting on land of Deccan.

1. Hazrat Amir Hasan Ala Sanjari.
2. Hazrat Sheikh Burhan Uddin Gharib.
3. Khazrat Khaja Muntajid Zar Zari Baksh.
4. Hazrat Zain Uddin Shirazi.
5. Hazrat Khaja Bande Nawaz

During that critical period of history and he was proceeding towards Deccan to spread the Sufi order of Chistia Nizami in the area of the Deccan.

As per reference from the book '*Maktobat Kalimi*' it is well known that Hazrat Shah Nizam Uddin came to Deccan with the royal army and he used to move into the area with the royal army. Hazrat Shah Nizam Uddin used to send his letters to his Sheikh through army troops and also used to receive the replies from his Sheikh on this matter. So for this reason in one of his letter Hazrat Sheikh Shah Kalimullah wrote the following details.

“ In the Deccan the political situation is not good so work there with care and attention in this matter.” He was staying in different parts of Deccan and he visited also Bejapur and Sholapur. And in this way upon covering many destinations he was finally reached to city of Aurangabad and he settled down there permanently.

Stay in Aurangabad.

So he decided to live permanently in Aurangabad and he settled down there. Khaja Kamgar Khan was given an offer for his stay in his Haveli (mansion) so he accepted his offer and shifted into his mansion.

During the beginning period upon seeing a huge crowd of people he was annoyed and worried in this matter. But afterwards, as per his spiritual master's advice Hazrat Shah Nizam Uddin used to meet with the persons with great sincerity and happiness. As there was an instruction of Hazrat Sheikh

Kalimullah that he should see all persons with favour and kindness. So he was there in Deccan for this work for the long period. He was busy in great endeavours and works for the teaching and preaching mission in the areas of Deccan and he was much successful in this matter due to the grace of Allah.

The above details are available from the letter, number 100 on page number 79.

The Sheikh used to stay in the house which has two floors and on the 2nd floor, he used to stay there and also he used to busy there in the worship and on the ground floor he was used to busy in the teaching and preaching work of the mankind. On the ground floor there was one small ladies room was available in which Hazrat Moulana Fakher Uddin Mohammed was born there.

Desires and wishes.

As per reference from the book '*Malfuzat Tounasvi*' that in the Sheikh's residence there were ten doors available and on each door there was used to sit one copyist and who used to write the visitor's desire and wishes on the papers and put the stamp of the Sheikh and on the application papers and on which there was available one Persian couplet. When the applicants used to take those papers from there to the rulers in such cases, they will think it as great honour and respect for him and used to help the applicants in this matter. The doors of shrine building will be used to be opened for all persons for their help and attention in this matter.

Miracles.

It is well known and famous event that one year there was no rainfall and for this reason there was a severe starvation and animals were becoming weak and near to death. So somebody requested him to pray for the rain fall so prayed for it and for the above reason he has requested him in supplication for rains. It so happened that it rained heavily.

It is written in history books that when Nawab Qamar Uddin Khan Asif Jah Bahadur came to Deccan and with the small number of army was there with him. So there was war with Mubarz Khan, who was Subadar (governor) of Deccan and who had large number army with him. In the area of Shaker Khed Pargana in State of Barar the two armies were expected to meet

together. So for this purpose Nawab Sahib visited the Sheikh and requested by him for success and victory in this matter.

The Nawab told that to fight with a small number army with large number of armies and to keep the hope of success and victory in this matter which seems an impossible thing as per wisdom. As a matter of success and victory is possible due to repeat of prayers of Allah. So he told the Sheikh that he wants some mark in this matter so please help him in this matter so that there will be peace of his mind for him in this matter. So the Sheikh told after short period time that on Thursday on all pavilions and tents of the camps there will be a mark of an open hand with sandal impressions will be available there. So this will be your mark of your success and victory. So on that day on all tents impression of open hand in sandal color impression was appeared. At last Nawab Qamar Uddin Khan was successful in this great with Mubaraz Khan and all details of this event are available in the book '*Tadhkira Salatin Part 3*'.

Worship and endeavours.

In the beginning Hazrat Shah Nazam Uddin was much interested in books. So for this reason he used to read books all time. But upon his arrival in Aurangabad, he was much busy with the following things and he left all other things.

1. Worship
2. Mystical exercise.
3. Azkar (daily recitals).
4. Afkar (meditation).
5. Daily engagements and practices.

After morning prayer, he used to go into the room and up to Zuhar (after noon) prayer, he was used to busy there in the worship of Allah. After Zuhar (afternoon) prayer the door of the room was closed and it will be opened at the time of Asr (evening) prayer. At that time Khaja Noor Uddin used to read some parts from the book '*Miskawat*' or any other book. After Asr (evening) prayer books of biographies of Mashaiq (learned persons) were used to be read by Khaja Kamagar Khan and all people who used to present at the meeting will hear the same silence. After performing Mahgrib (sunset) prayer the Sheikh used to go into his room and at that time only special persons will be allowed to enter there. At the time of Eisha (night) prayer,

he will come out of the room and participate in the congregational prayer in Eisha (night) prayer and after this he used to enter into his room and used to busy there for the following things in the whole night.

1.Worship.

2.Mystical exercise.

He did not like discussions and debates.If somebody will come to see him and ask any solution for the problem, then in that case he will ask him to refer some book on this matter and asked that person to study matter in this book. He never used to eat the food lonely.

Dress

Hazrat Shah Nizam Uddin will not care in the dress matters and whatever available he will use to wear the same. In his dress there will be always many patches. He used to ask for the dye of his dresses in earth color. For the Friday prayer he used to wear frilled gown and turban. In the house he used to wear a cap and turban. He used to go for Fridays prayer always by walking and some time he will ask the horse from somebody.

Manners and conduct

He was well known and famous for his good manners and conduct. He used to meet with all persons, whether he will be known or unknown with good manners and conduct. He used to offer him something to eat and if nothing available in the house, then in such case he used to give some scent. Nobody did not leave without empty hands from his meeting place. The visitors who will visit him and due to his prayers and due to the kind grace of Allah their desires and wishes will be fulfilled. He was also famous and well known for the following things.

1. Bounteousness.

2. Generosity.

Nobody did not see him in sitting position on the cross legged in the general and special meetings. He was always used to sit in the sitting position of two legs.

Some of his advise are as follows.

1. He thinks hurting anybody is as a great sin. So he advises all persons to avoid it.

2. He used to be silent and he prefers it.
3. He used to talk as per requirement.
4. His life was a sample of simplicity.

The Sheikh used to be away from kings and rulers and did not meet them and if he will accept their gifts then at the same time he will use to distribute the same to poor and indigent persons and never keep anything with him or with his relatives.

As per one tradition Hazrat Skeikh Kalimullah's instruction he used to accept the presents from the persons and used to give to the poor persons. Hazrat Sheikh Kaleemullah told that there will be heartbreaking of persons so if any person present anything in gift with sincerity, then he will use to accept the gifts and give the same to poor and deprived persons.

Samah (ecstasy) meeting

In the matter of Samah (ecstasy) meeting he used to follow the rules and regulation of his spiritual master. He used to take care of time and place and disciples in these meetings. In these meetings there will be an observation of the following things.

1. Respect.
2. Care.

On every Friday after Friday prayer the meeting of Samah (ecstasy) will be conducted. In such meetings always some needy person used to be present there and due to his favour there will be fulfillment of their desires and wishes and his shrine is placed for the unfortunate persons for the fulfillment of their desires and wishes.

One day he arranged the meeting of Samah (ecstasy) on the occasion of Urs (death anniversary) ceremony of some pious personality. At the meeting one person who was among professional reciter started reciting Arabic poetry and at that time one Maulavi Saheb came there and he began his objection for recitation of Arabic poetry. So the Sheikh tried his best to convince him in this matter, but due to his un-advisability he was not satisfied with his explanation. He told him while treating with him as per his kindness of hospitality that this is meeting place of ecstasy (Samah) and it is not for the time of discussion. Due to his best handling the discussion was stopped at the time of ecstasy (Samah). He asked his name and Maulavi Saheb told him his name as Abdul Ghani. So he told him it is not good to say

false name to Darvesh person. So he told him his name as Abdullah so he becomes silent in this matter.

The Maulave Sahib came to see him after three days and the Sheikh told him to have discussed at the time of ecstasy (Samah) is against the manners. So please tell your opinion in this matter. So that he will explain to him in this matter. Maulavi Saheb regretted him that he understood the point at the same time, so now he came there to see him for his regret in this matter. The Sheikh smiled and told him to inform his name? Then Maulavi Saheb told him his name as Abdullah. So the Sheikh told him his name is not Abdul Ghani or Abdullah and he told him the following correct details.

1. His real name.
2. His house address, and street name.
3. His place of study.

Upon hearing all his history records by the Sheikh the Maulavi Saheb put his head down on his foot and with sincerity become his disciple.

Training and teachings of disciples.

As per instruction of Hazrat Sheikh Kalimullah he used to do spiritual training of the disciples. The Sheikh used to say that the purpose of creation of mankind is worshipped only. So he used to care very much for the following things.

1. Daily recitals and practice
2. Daily round of prayer formula.

He used to go and see the disciples in the midnight time and used to wake up the sleepy disciples. He was taken very much important for the following things in his spiritual training of his disciples.

1. Soul.
2. Zikar (remembrance of Allah) Jahri (in loud noise).

He used to say that with the help of the above things the training of Batini (innermost) is possible. He also used to teach the disciples for the following things.

1. To follow the Sheikh.
2. Manners.

He used to say that Hazrat Nasir Uddin Chiragh Delhiavi used to beat the disciples for their training purpose but his disciples never left him. Now such time has come that if the Sheikh say

something to his disciple then he will become upset with this matter and leave his spiritual master. Hazrat Shah Nizam Uddin did not like pride and he did not use bead (Tasbih). He used to say that in his inside there is a bead (Tasbih) so he is busy with that thing. As one who has a bead of the innermost (Batin) then he will not hold the bead (Tasbih) of manifest (Zaheri).

Death

He was died on 12th Ziqad in the year 1142 Hegira., at the age of 82 years in Aurnagabad. He was buried in the compound of his shrine building. Nawab Mir Qamar Uddin Khan Nizamul Mulk Asif Jah constructed the following buildings.

1. Tomb.
2. Mosque.
3. Shrine building.

Marriage and children.

When Shah Nizam Uddin came to Deccan, he was not married at that time. Upon reaching Aurangabad, he spent some period of life as a bachelor. As there was an instruction for him from his Sheikh Kalim Ullah Jehanabadi to avoid marriage if there is no requirement. But as per his health condition the Sheikh was giving him permission to marry.

From his first wife there were four sons and four daughters were born. Hazrat Shah Nizamuddin's four daughters were buried at the foot side of his tomb and out of three sons, one son was left for Calcutta and he settled down there and it is said that his children are available there.

Hazrat Moulana Fakher.

Hazrat Shah Nizam Uddin upon the death of his first wife married with Hazrat Syeda Begum Sahiba. She was the great granddaughter of Khaja Bande Nawaz Gesu Daraz. From her one son was born who is known as Fakher Uddin and who become proud of the Muslim Nation and his name was Moulana Fakher Uddin Mohammed. He was very young at the time of death of his mother and when his father left the world then he was 15 years old.

Hazrat Moulana Fakher Uddin Mohammed was died on 17th Jamid Akhir in the year 1199 Hegira., and he was buried in the compound of the shrine of Hazrat Bakhtiar Kaki and he was 73 years old at that time.

Caliphs.

The historian wrote that the Sheikh had many caliphs and for their training, he worked hard and did many endeavours. Some famous caliphs are as follows and all these pious persons are resting in Aurgangabad.

1. Hazrat Khaja Kamgar Khan.
2. Hazrat Mohammed Ali.
3. Hazrat Khaja Noor Uddin.
4. Hazrat Syed Shah Sharif.
5. Hazrat Shah Gharib Ullah.
6. Hazrat Shah Isqh Ullah.
7. Hazrat Ghulam Quader Khan.
8. Hazrat Mohammed Jaffer.
9. Hazrat Mohammed Yar Baig.
10. Hazrat Sher Mohammed.
11. Hazrat Karam Ali Shah.
12. Hazrat Imam Uddin.
13. Hazrat Sheikh Mahmood.
14. Hazrat Hafiz Moudud.
15. Hazrat Syed Shah Sharif.
16. Hazrat Khaja Noor Uddin.
17. Hazrat Khaja Kamgar Khan.
18. Hazrat Shah Garib Ullah

Books.

There were many books of biographies are available about Hazrat Shah Nizam Uddin. One book with details of the events of the life of Sheikh was written by Nawab Qamar Uddin Nizamul Mulk Asif Jah first and its title is known as '*Rashke Arm*'. This book was seen by Moulavi Rahim Baksh who wrote his book '*Shajrat Anwar*' with Hazrat Haji Wasil, who was caliph of Hazrat Moulana Fakher Uddin Mohammed. Another book with life details of Hazrat Shah Nizam Uddin was written by Khaja Kamgar Khan and its title is known as '*Ahsanal Shamil*' and also in the following books his life details are available.

1. 'Manaqab Fakheria'.
2. 'Mashaiq Chist'.
3. 'Tadhkira Aulia Deccan'.
4. 'Fakher-al Talibin'.
5. 'Shajratal Anwar'.

6. 'Sair Auliya'.
7. 'Qaznitul Asfia'.
8. 'Qatim Sulaimani'.

Devotion of King Asif Jah.

Upon conquering of Mubarak Khan's army Nawab Qamar Uddin Khan went to the Sheikh and he offered him one paper to the Sheikh so he was given him back the paper and told him "Qamar Uddin when the full is not acceptable to him so what he will do with half of it". It was certified of half of his kingdom. Again he told him that what will Darvesh do with it. As he used to follow the policy of a new day with a new food provision as he used to live on the trust of Allah and for this reason you have become the King of Deccan.

When Qamar Uddin started to live in Aurangabad then the Sheikh told him that "Qamar Uddin due to your stay here the Darvesh will face difficulties in this matter as the people will come to see him as he is your spiritual master for recommendations." So it is better that you should proceed to the Deccan. So Qamaruddin told him that "His throne is on his feet." Upon this he was presented one stamp and requested him to put the stamp on the plain paper when any needy person will come to see him in this matter and in this way that person's desire and wish will be fulfilled by him. So he told him "Qamar Uddin he did not have time to put stamp on the papers and the person who will get his desires from an invisible source so what he will do with it?". So Qamar Uddin has helplessly given order to Kamgar Khan, who was a disciple of the Sheikh to hang the stamp on the door of the shrine. So as per his order the stamp was kept hanging on the door of the Sheikh's house building.

Once one person prepared one forgery bond paper of loan with details in it that an amount of Rupees of one Lakh (one Lakh =100, 000) was taken by Hazrat Shah Nizam Uddin so this amount should be re-paid to him from the Royal Treasury as per rules and regulations. That person put the stamp on the bond paper and he presented the bond paper to Nawab Qamar Uddin Khan. Upon seeing the bond paper Nawab Qamar Uddin Khan went to see the Sheikh and told him with folding his hands that, your honour, you have treated this slave not fit for your service and you have taken the loan amount from another

strange person. So the Sheikh told him that he did not take a loan amount from him, but the stamp belongs to him. In this matter Darvesh told him already that there is no need of stamp for him, but you have not agreed in this matter and you left it on his door. So now you should handle this work as per you wish and desire in this matter. So give him one Lakh Rupees amount and take away your stamp from my door. At that time the amount was paid to that false person and he took away the stamp from there.

After some days Nawab Qamar Uddin Ali Khan submitted his request with the Sheikh that he wants to construct one building for him with the cost of three Lakhs Rupees (one Lakh = 100,000). So the Sheikh told him that he did not see such a huge amount so bring the same in his presence. So he ordered the treasurer to bring the amount there at once. The amount was brought there in the presence of Sheikh and the coins were in packing of 1,000 coins in each bag. So the Sheikh distributed all money to poor and needy persons. Qamar Uddin was silent till the distribution of all amounts and he did not say any word in this matter. Upon distribution of money he told him that, sir, you have asked to see the amount, but you have distributed the said amount. So the Sheikh told him that you were intended for construction of the building so in how many years it will be completed.? He told him that it will be completed within the period of three or four years. Upon this the Sheikh told him that " He made his work easier and such building was completed within a period of three hours and your wish and desire was fulfilled as well as my purpose was also completed. The building was completed where it was required and it will not be damaged by the effects of the time."

When Nawab Qamar Uddin Khan received the title of Asif Jah from Sultan of Delhi so he went to see the Sheikh and informed him that he was intended to return back this title to the Sultan of Delhi. The Sheikh told him why he did want to return it back.? Qamar Uddin told him that as the Sheikh did not accepted so far any offer from him so for this reason he want to return back it. When there will be no connection of the Sheikh with this title he will not accept the same and most probably this thing was told him by his heart. So the Sheikh was silent for

some time and told him “ Qamar Uddin you should be responsible in this matter that it should not come into the historical record and this is your matter so you should give word to him in this matter”. So in this way he accepted his offer. So Nawab Qamar Uddin Ali Khan told him that he will take care in this matter and he told him further that the kingdom which was given by him to this slave so it will be called with the Sheikh’s name and the color of the kingdom will be yellow as per the color of the Sheikh’s shrine. In this way the kingdom of Qamar Uddin was becoming well known and famous in the world as follows and he was adopted the color of the kingdom as yellow.

On the demise of Hazrat Shah Nizam Uddin, King Asif Jah First constructed the following buildings in the shrine of the Sheikh in Aurangabad.

1. Tomb.
2. Mosque.

In the year 1748 Hegira, Nizamul Mulk Asif Jah First left this world.

 Reference book :
 ‘Fiazan Auliya’
 By Mohammed Ali Khan Mujjaddi.

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Biography of Hazrat Khaja Niyaz Mohammed Shah Shamsi Chisti
al-Quadri of Aurgangabad



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Introduction

This is a biographical book of Hazrat Khaja Niyaz Mohammed Shah Shams Chisti al-Quadri of Aurgangabad and this is a new book and which is published in the year 2014 A.D. in the English language. Please note this biographical book about the above famous and well known Sufi saint of Hyderabad was first published in Urdu in the year 2013 and which is written by Mohammed Khalil Rahaman Shah Niazi Shamsi Chisti Quaderi.

This is a small book in which the biography of Sufi saint Hazrat Khaja Niyaz Mohammed Shah Shamsi Chisti al-Quadri of Aurgangabad is added and in this book there are some great achievements of this great Sufi Master of Deccan (South India) from Aurangabad region, which is not yet known to the general persons and other persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

This is a small magazine in which there are advises and instructions, especially available for *Taleb* (student) and it refers to a person who is committed to a Murshid (spiritual master) in a *Tariqa* (spiritual path) of Sufism and it is also known as a *Salik* (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism.

From the above facts and details, if the readers will starts reading this book's first chapter and will not stop its reading till they will reach its last chapter as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy Sufi saint was passed away from the world 46 years ago.

Even though this is a small book, but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information about this holy saint and who was passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in Hyderabad. So this book is a small one, but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam. This book is edited and formatted as per the great book 'Muslim saints and Mystics' (Tadhkirtal *al-Awliya* by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books on Sufism and the biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great Sufi saint is not only it is difficult and but it is very hard task as he was not only great pious personality of his time in Deccan (South India) region but he was also a great Sufi Master in Deccan area who struggled hard for the preaching and propagation of Islam in Hyderabad 46 years ago so in brief he was among famous *Qu'tubs* (highest cadre in spiritual pivot at axis) of their time in Deccan (South India) region and who did many great endeavours for the preaching and propagation of Islamic mission in Hyderabad and around it and there was no such personality available during his time. In this book there are 53 chapters.

The biography of Hazrat Khaja Niyaz Mohammed Shah Shamsi Chisti al-Quadri of Aurgangabad

1. Name

He was a friend of the learned people and the sun of mystic persons and he was a perfect Fakir (Darwesh person) of his time and his full name is Hazrat Khaja Niyaz Mohammed Shah Shamsi Chisti al-Quadri of Aurgangabad and he was well known with alias Allah Ke Hukumse.

2. Native place

Hazrat Khaja Niyaz Mohammed Shah Shamsi Chisti al-Quadri of Aurgangabad and he was born in the Lad Sangoli village in Taluk of Aurangabad in the poor family.

3. Early education

As he was born in the poor family so he was not able to get any chances of the early education and training at his beginning of life period. So for this reason he was Umami (unlettered person) by birth. He was a pious personality of his time.

As per the tradition of his third son Hazrat Khaja Mohammed Wali al-Rahman alias Miya Bhai who use to say that when he will use to read the Holy Quran and if he will commit any mistake in the reading then he used to instruct him to read correctly.

Hazrat Syed Mohammed Alusi wrote “ Umami may become Wali (the pious person) and who will busies himself in the Zikar (invocation) and recollection of Allah so, then in that case his soul will be clear from all filth and then on his soul there will be inspired of lights of Allah and with this light then he can get sagacity of the following knowledges.

1. Uloom Rabbania (inspired knowledge)
2. Maraf Ladina (God given knowledge)

4.

One strange event of his childhood

The Sheikh was still in the cradle and once a Derwesh person came there and he took him, away with him and after some days he was returned him back by that Derwish person and who proclaimed his parents that this boy will be become an important

person in the world. He used to say since that time when he was becoming grown up, he could not forget this incident.

5.

The Bait (pledge) and Velayat (saintliness)

When he was began growing up, his fondness was beginning and also increasing. In his younger age, there were absorption and intoxication were also available to him. At that time there was one pious personality was living and his name is Khaja Shamsuddin Mohammed Chisti. His father presented him in the presence of Khaja Shamsuddin Mohammed Chisti and who was accepted him and included him in his lineage and he told " He is our face". After the completion of his pledge the saying of his spiritual master about him that he is our face is not a general matter, but it was an argument in this matter and it shows that he was a true disciple.

It is very sad and regretful matter that today we have adopted the Pir (spiritual master) and Muridi (disciple) work as a ceremony only. Our example is like a traveler who does not know about his final destination. The Bait (pledge) is not other than the thing in which we should surrender ourselves to Allah and his last prophet Mohammed (peace be upon him).

The pledge is a source to enter into the slavery of the prophet of Allah. The Sheikh of his time used to say " Everyone who will come and will demand the world only." " So remember in this matter that the love of this world will spoil us one day."

Remember well that whose beloved is eternal, then his love is perpetual. And whose beloved is mortal, then his love is also mortal. So the love should be done with the person who will remain always."

The Pharaoh who was, loved his kingdom, but where his kingdom was gone? Qaroon who loved his wealth and legitimately earning. But where his wealth and earning was

gone? Majnu (desperately in love) was a lover of Laila but where is Laila? They loved the things of mortality and so were demised and destroyed. Today our condition is becoming like the condition of Pharaoh, Qaroon, Majnu and who we're becoming unsuccessful in this matter and our conditions are same like those persons.

So look at the love of Hazrat Abu Baker Siddiq (R.A.) and Hazrat Umar Bin Qattab (R.A.), Hazrat Usman Bin Affan (R.A.) and Ali Ibn Ali Taleb (R.A.). Allah was declared in his book "Radu Allah anham Wa rizwuanuhu" it means they were agreed by Us and We also agreed with them.

6.

The pledge (Bait) is mentioned in the Quran

Allah says in Quran "Ya ahayul lazina amanu attaqu llah wab taqu alye al wasilata." Its meaning is " Oh: people of Eman (faith) fear of Allah and search and find the source to reach Him."

Hazrat Pir Mohammed Karam Shah Alazhari was mentioned in the exegesis *Zia UL Quran* that the thing with its help to reach somebody and to get his nearness is termed as source. Eman (faith), good deeds, the worship, and the following of the Sunnah (practice) of the prophet and it will keep us away from sins and all these things are sources and means to reach the nearest of Allah. The signs of a perfect spiritual master are as follows.

1. To remove the bandage of carelessness from the eyes of the disciple with the spiritual attention.
2. To create the eagerness of the love of Allah.

If the spiritual master will possesses the above qualities then there will be no doubt about the source of the spiritual master.

As per reference from the book '*Qaul Jamil*' Hazrat Shah Wali al- Allah Muhadith Dehalavi says in the above verse Wasila refers to the pledge of the spiritual master.

Hazrat Shah Ismail Dehlavi says the mystic and the people on the path of Haqiqat (truth) have taken the meaning of Wasila as the spiritual master.

So for getting the real success and triumph before endeavours and Riazat (mystic exercise) then it is most necessary thing to search a spiritual master in this matter. Allah made these rules for the path of mystic persons. So without the guidance of the spiritual master it is rare to get the right path.

7.

The secret of the company of the perfect persons.

Hazrat Imam Rabbani Sheikh Ahmed Sar Hindi Mujaddid Alif Thani, who was mentioned in his one letter that there are three parts of the Islamic religion which are as follows.

1. Al'im (knowledge)
2. Amal (action)
3. Iqlas (sincerity)

For the third part there was required the help from the personalities of the spiritual path. And without them this jewel could not be attainable in this matter. Because the company of Pir (spiritual master) is a great grace and which is must in this matter. Dr Iqbal said, explaining his thought in following couplet and its meaning and interpretation is as follows.

Without help of the spiritual master cannot find the object
If there is no guidance of Khizer then cannot find the path.

In the sayings of the last holy prophet of Allah, there are many instructions of incitement and eagerness about the nearness and the company of the pious persons is available.

Hazrat Maaz Bin Jabal says he has heard the saying of the prophet in which Allah says “ He will love sure those persons who love themselves for His sake and for His willingness who visit each other and for His pleasure they spend.”

The saying of the prophet, which is reported by Hazrat Ibn Masood is as follows “Once one person was requested the holy prophet of Allah “ Oh: dear prophet of Allah what do you say about that person who love one nation, but he is not equal with them in their actions and piety.” He said “ Everybody will be in the company of those persons whom he will love.”

8.

How to get the connection of the spiritual (Tariqat) path

The saying of the pious persons will reach to the heart through the ears and will make a place there. On this matter Hazrat Mujadid Alif Thani says “ This great grace it means to get a connection of Tariqat (spiritual) path which is related to the following of first and last leader prophet Mohammed (peace be upon him). Unless the mystic person will not get him lost in the Islamic (Sharia) law and not through his life in the accordance with the Islamic (Sharia) law, then it is not possible for him to get even the smell of grace of spiritual (Tariqat) path.

To keep it remember that where there is the Sharia law is at finishing point and from there the first lesson of spiritual (Tariqat) path will be started. So without following the Islamic (Sharia) law and to go on the spiritual path is nothing and without any result and wasting of the following things in this matter.

1. The religion
2. The World
3. The other world

For following of the Sharia law, it is must hold the edge of the dress of the perfect pious person.

The Sharia law is not any new thing, but it is to follow the practice of the prophet of Allah. The lives of pious persons are practical picture of the Sunnah (practice) of the prophet. They used to do their every work for the willingness of Allah and his prophet. Hazrat Fazil Brailavi says in the following couplets.

In the mouth, tongue is for you
 In the body the life is for you
 We have come here for you
 And will stand there for you

Surely our life and death should be for the sake of the willingness of Allah. But there is great regret and sadness in this matter that we are not spending our lives as per requirement of Allah, but spending it according to our desires and needs. For this reason we are getting worse results in the world. Everywhere we are getting disgrace and defeat and on each step we are facing our trials in this matter. All this is happening due to going away from the religion. The lesson in this matter was explained by Dr. Iqbal and its meaning and its interpretations as follows.

They were becoming respectable due to becoming Muslim
 But you were becoming miserable due to ignoring the holy book
 Oh: Muslim you are best nation
 You are the leader of all nations
 Your position and status is the superior of all
 Your excellence is best of all
 Your religion is superior from all religions
 Your prophet is best and last among all prophets
 Your book is best among all the books of Allah
 Your Islamic (Sharia) law is a leader of all other laws
 It is limitless thing that Allah made you caliph on the earth

Even though of all graces your work is such that if the animals will look at it, then they will be ashamed in this matter. The identification of a Muslim is that when if he was looked then there will be the remembrance of Allah with him. Allah will not

change the condition of that nation unless they will not change themselves. It is sure that there will be help and assistance from Allah will be there. So you should come again on the right track in this matter.

To hold tightly the rope of Allah and see that the crown of the world and religion will be back again on your heads. On this occasion a couplet of Dr. Iqbal is presented here and its meaning and interpreted is as follows.

If there will be, faith is there as that of the prophet of Ibrahim
Then also in that condition, the fire will create the way of the garden

9.

He made a pledge (*Bay'ah*) to Hazrat Khaja Shamuddin Mohammed Chisti

Hazrat Allah Ke Hukamse made a pledge (*Bay'ah*) to Hazrat Shamsuddin Mohammed Chisti and he was there in his company for a period of 25 years in his service and he was present there in his shrine and he was completing the stages of mysticism under the guidance and presence of his spiritual master. He was granted title '*Sawar Shah*' and he turned him from Jalal (majesty) to Jamal (grace). In the grace of service of his spiritual master the life of Hazrat Ke Hokumse was completely changed and so while living in the mankind he was restored his link with the Creator of the worlds and he was passed away the stages of mystic way and his spiritual master granted him the following things.

1. Qirga (saintly dress of the caliphate)
2. Tawakal (trust) and Kambal (blanket)

And he was named as Niayaz Mohammed Shah.

He has titled Allah Ke Hukamse.

The prophet of Allah says “ There is no doubt that in every nation (Ummat) there will be some persons are there with them Allah used to talk with them. So when Hazrat Niayaz Mohammed Shah whenever used to talk and says Allah Ke Hukamse (as per order of Allah) so always there was the name of Allah which was available on his tongue. Allah says “ Praise is for such persons who, while in a standing, sit and sleep in all conditions make remembrance of Allah. Allah says “ Illa ba zikar Allah tatmain al qulub. “ It means due to remembrance there is peace and calm which is available in their hearts. It is such food with which the soul will be get strength. With this there will be ability will be created in the human beings. Due to invocation (Zikr) of Allah, there will prevail shivering on the Satan and so all his plans and programs will be destroyed and he will become a failure in this matter. In all graces in the world the peace of heart is great grace. In spite of the wealth, respect, health and too many children, then there will be no peace in the soul of the person and also there will no comfort available in the heart of the person.

The seeker of Allah is only such Aab Hayat (water of life) with the help of this the dead heart of the person will take re-birth. Every action of the person should be for the willingness of Allah and it should be for the pleasure of the Creator and his Malik (Lord). The life which is spent as per for the commandments of Allah and as per the practice (Suunah) and devotion of the prophet then that life will become successful. One poet said the following couplet and its translation and interpreted as follows.

The life is slavery
And the slaver is life

The favour of Hazrat Banne Miya

Hazrat Azam alias Banne Miya belonged to the great category of Majzub (the one who lost in divine meditation) of Aurangabad. As per the instruction of his spiritual master Hazrat Allah Ke Hukamse used to visit him and present in his service so in this way he was able to get greatly and very much favour and attention from him.

As per couplet of an Urdu poet that “ So how many places there will be visited for the search of the prophet ” and so in the same way he was always ready in the search the favours of Allah. So in this matter, we pray Allah the Merciful grant us the favour and attention of the pious persons (Amin).

11.

The mystical way of life

The ruler of Madina said “ If the person one who will keep trust on Allah then he will get his sustenance like the birds who will leave their nests without the food in their stomachs and but they will come back in the evening with the fullness of stomachs.”

Some persons say what is available with the pious persons.? But it should be remembered that these doors are such that from where the religion and the world as well as the next world will be available from there.

The life of these persons is live examples of the Sunnah (practice) of the holy prophet of Allah.

It is mentioned in the saying of the prophet “Some person was asked the prophet, which is the best source of occupation and he said the earning by hand work.” So the Sheikh used to do hard work and endeavours and used to do labour work and porter work and all the wages he was used to distribute among

poor and needy persons and he himself was used to contented with one handful of gram and this condition was prevailed with him till his death time. In spite of daily hard work and hard labour work he never used to be careless in this matter and he was always grateful to Allah in this matter. He used to say " By the earning from the source of the legal occupation which Allah was given him and which is enough for him."

12.

The love of Allah

The Sheikh's heart was full with the love of Allah. He passed the stages on the path of mysticism with great difficulties and problems. He was used to say " Our destination is love and our means of the lives is our prophet Mohammed (peace be upon him)."

The work of every Muslim should be for the obedience of Allah and his prophet. Allah says " Men yateh al rasool faqd atah Allah." It means in this verse of the Qur'an, Allah states that those who obey His messengers are in true in obeying Allah.

It is clearly explained further that the person who is obedient of Allah is also obedient of the prophet." One who is claimant of 100,000 times obedience of Allah and the follower of the Quran, he is lair in this matter unless he is not followed of the Sunnah of the prophet then he should remember it carefully that Islam is nothing but its other name of the biography of the prophet of Allah.

There was a great mercy and kindness which was done by Allah by creating the personality of the prophet and accepted his biography as best model and standard of Haq (truth). Allahs says in Quran " لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ () " Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for anyone whose hope is in Allah and the Final Day, and who engages much in the praise of Allah. (Sura Ahzab: 21).

When the Muslims followed and acted on the biography of the prophet of Allah, then they were becoming the successor of the time and they were able to get the respect of the world and religion and were successful to get the blessings in this matter. As the poet says in this matter which is as follows.

Those who were pathless were becoming the guide of other persons

What look they possess that with that they given life to the dead ones.

So if the Muslim persons will become religious and will act upon the biography of the prophet of Allah completely, then there will be bring the great revolution in the world surely and it will be there new changes and also there will be rule of the Muslim all over the world. So actually the love of the prophet is the love of Allah.

13.

How to get Marifat (knowledge of Allah)

In the saying of the prophet it is available that “ If he will make friend any person in the world, then such person will be Abu Baker (R.A.). But now there is no space left upon the love of Allah.” But every companion of the prophet was thought that the prophet love him very much than other persons. Hazrat Fazail Bin Ayaz says “ He is happy with the darkness of the night as this is the time of the worship of Allah and when the day begins he feel sadness because upon meeting with the people they will divert him towards the world.”

When the man will divert his attention towards the next world from this world than the love of Allah will be overwhelming on his heart and due to Zikar (invocation) of Allah there will be created the love of Allah. This love is called Marifat of Allah and Marifat is the result of the worship of Allah.

14.

The generosity

The Sheikh was very generous personality of his time. As whatever he used to get from occupation of hard work and labour work which he was used to distribute all his earnings among the poor and needy persons. Whatever he will get he will be contented in this matter and used to do praise and hymns of Allah. Our predecessors well know that the position of a Sidiqiat (truthfulness) will not attain ease unless there will no be sacrifice of life, wealth and sons, then the Eman (faith) will not be completed and the following stages will not be covered.

- 1.Fana fir Rasool (contemplation at one with prophet)
- 2.Fauna fil Allah (contemplation at one with God)

15.

The details of his spiritual master

The name of his spiritual master is Khaja Shamsuddin Mohammed Mahboob Rabbani Chisti al-Quadri and who was great pious personality of his time and he was a disciple and caliph of Khaja Shams Ul-Haq Chisti.

The greatness of Khaja Shamsuddin Chisti can be found that when he was dying in the city of Ajmair so at that time there was a command came from the Khaja Garib Nawaz of Ajmair that two Khaja (master) personalities can not live together so for this reason his dead body was shifted from Ajmair city to Aurangabad city and he was buried there.

16.

The favours of pious people in the land of Deccan

In the land of Deccan all chains of perfectly pious personalities were flourished well there. In those chains the following are very famous and very popular there.

1. Chistia
2. Suherwardia
3. Quaderia
4. Naqshbandia

Their progress and achievements are too many which are very well known in the land of Deccan. The caliphs and pious personalities of the lineage of the above chains were made remarkable achievements for the preaching and propagation mission work of Islam in the land of Deccan and for this cause they spent their whole lives in this area. One of the examples among them is Sheikh Allah Ke Hukumse and who used to keep dry bread in the blanket (Kambal) and if the bread will not be available, then he used to eat the leaves of the plants and used to engage himself in the worship of Allah and in the mystical exercises. In this respect it is sure that due to the endeavour and hard trials of these pious personalities who came to the land of Deccan from the foreign lands and they were mainly responsible and cause of the spread of the light of the lamp of Islam in the land of infidel persons.

17.

The love of the spiritual master

The poet says as follows. The meaning and its interpretation are presented herewith and in this connection it is said that as it is not easy to translate couplets of Urdu poetry in English.

The love of Mohammad is a good thing

Oh: Allah gives me this wealth which is a good thing
 I will use to call Mohammed, Mohammed
 And may I spent all of my life in this way.

As without the love of prophet of Mohammed, the Eman (faith) is not completed and in this same way without the love the spiritual master (Pir) Marafat (knowledge) of Allah is not attainable. So upon drowning in the love of Pir, one can get the status of fana fi Sheikh (contemplation at one with spiritual master) and in that situation suddenly the disciple will say as follows.

You have changed my life
 There was a cause of matching of our eye sights
 When the their eyesights will meet
 And then the heart becomes a story

The Sheikh of his time Hazrat Allah Ke Hukumse used to love his spiritual master very much and for this reason he used to mention the details about his master's events and actions to his disciple and devotees.

18.

The visit of King of Hyderabad in Aurangabad

Once Nizam of Deccan Asif Jah Sabe Nawab Mir Usman Ali Khan the king of Hyderabad visited Aurangabad city and he went to visit Hazrat Allah Ke Hukumse. At that time The Sheikh of time was available in the mosque. Afsar-Ul Mulk was introduced the Sheikh with the Nizam of Hyderabad. The king was given him Nazarena (present) and he requested him to accept the same from his side. But the Sheikh did not accept the amount of present from him. Afterward, he said there was no order from Allah for this otherwise at the time of police action he would have give his neck in lieu of making a sacrifice for one's master.

19.

The personalities of knowledge and scholars in Hyderabad during his period

That period of Hyderabad belonged to a very auspicious time when Hazrat Allah Ke Hukumse was living there and at that time in the Hyderabad city in every street and in every lane (Kucha) there were available the people of knowledge and scholars who used to reside in the Hyderabad city. During his period the following famous and well known personalities were there in the city of Hyderabad.

1. Hazrat Abdullah Shah Naqsbandi
2. Hazrat Syed Badashah Hussaini Quaderi
3. Hazrat Abul Wafa Afghani
4. Hazrat Abdul Quadeer Siddiqui

One of the poets of Hyderabad was explained the golden memories of the old period of Hyderabad city in his couplet as follows.

Like the flower, your every morning is more colorful
 Oh: the land of Deccan how is your graceful evening
 Your domain is full of the residence of pious persons of all
 You are like dreamland and paradise and a land of grace of Allah

20. His visits of the mausoleums of pious persons

Before writing on this subject it seems me better that I may mention here with some details about his visits to the tombs of holy personalities.

That today the Muslim community is divided among many groups and among them one group is issuing legal opinions of Muslim about their Kufar (infidelity) and Fasq (sinful) and the other group is saying them Mushrik (polytheist) and Biddati (innovator in religion) and the grave worshipper, but actually both of these opinions are not related with the reality and there is other matter in this respect so I am explaining this matter with the following example so please think it carefully.

One master has two slaves. One of them, he loves him, surely, but he is not obeying him. The other obey him, surely, but he does not love him. Both of them follow the wrong paths. So the first slave should love him and also obey his master. The other should obey his master and as well as also he should love him. When there will be love and obedience will be there then there will be a revolution in the Muslim world, then the enemies of the Islamic religion will be a failure in their conspiracies and planning in this matter and the flag of Islam will fly high in the air every where and in all corners of the world. One couplet of Dr. Iqbal is available on this situation and its meaning and interpretation is as follows.

In one row of prayer there stood Mahmood and Ayaz
There was left no difference of the king and the slave

There is a prohibition of visiting of the graves of the holy persons by the people of the sect of Deoband as a matter of fact the Mashaiq (learned) persons of Deoband were following this method and they have made testaments in this matter.

Hazrat Miyanji Noor Allah is the spiritual master of Hazrat Mahajir Makki and all learned persons of Deoband are disciples of him. At the time of death of Hazrat Miyan Ji, Hazrat Imdadullah came there and he began weeping so he was consoled him and he was told "Fakir will not die but he will shift from one place to another place. There will be same benefit available to him from his grave, which he was used to get from his apparent life."

To remember in this matter that there will be same benefit which will be available from the grave of the holy persons to the persons which was used to available to them during their life period. For this reason Hazrat Allah Ke Hukamse was used to visit the mausoleums of below holy personalities and he was used to be engaged in the mediation there.

1. Hazrat Baba Sharafuddin
2. Hazrat Yousuf Saheb and Hazrat Sharif Saheb
3. Hazrat Khaja Bande Nawaz Gesu Daraz

21.

Two Qutubs together

Hazrat Moulana Qutub of Deccan Abdul Quadeer Siddiqui alias Piya Siddiqui, who was well known pious personality of his time. Hazrat Allah Ke Hukumse and Hazrat Abdul Quadeer Siddiqui were close friends and both of them used to meet together and always anxious to see each other due to a deep love of their friendship. Hazrat Hasrat Piya Siddiqui used to say "Hazrat Allah Ke Hokumse is a Qutub (*highest cadre in spiritual pivot at axis*) of his time and he is a perfect Fakir (Darwesh). And on other side Hazrat Allah Ke Hukumse used to say about him that he is his only friend and a brave man.

Those were character and conduct of our predecessor and who used to respect and pay honour to each other. So we pray may Allah give us such love and affection to all of us (Amin).

22.

His daily schedule

Allah says in Holy Quran إِنَّ لَكَ فِي لَّائِ سَبَّطٌ طَوِيلًا True, there is for thee by day prolonged occupation with ordinary duties: (7)

The master of exegesis of the Quran says “ True, there is for thee by day prolonged occupation with ordinary duties. Each minute of the life of holy prophet was engaged in the obedience of Allah and in the service of the mankind. The prophet did not wasted even one second of life.

If we look the holy lives of the pious persons while keeping before us the good example (Aswa Hasna) of the holy prophet then we will come to the conclusion that really our pious personalities were perfect masters of the following the best example (Aswa Hasna) of the holy prophet.

Hazrat Allah Ke Hokumse spent his every second of his life in the obedience and service of the mankind. Surely our pious personalities were perfectly in the manifestation of Allah in their sayings and doings. They were true and real copy of the conduct and character of the prophet of Allah.

23.

The arrangement of fasting of the holy month of Ramadhan

While explaining the excellence of fasting Hazrat Sheikh Sharfuddin Yahia Munery says “ Like the power of the human body depends upon eating and drinking and in the same way the power of spirituality depends upon the hunger and not drinking of the water.”

Hazrat Allah Ke Hukamse was king of the spiritual power. He was used to take observe the fasting, especially during the month of Ramadhan. During his whole life he never eats full of stomach. During the month of Ramadhan his worship and mystical exercise will reach to its highest level. He was used to give preference for every minute in the remembrance of Allah. May

Allah grant us the blessing of the holy month of Ramadhan (Amin).

24.

The arrangement of fasting on Friday

It is good that here we explain the excellence of the month of holy Ramadan because nowadays we Muslim persons have turned every command of the Islam into a shape of ceremony.

The saying of the holy Prophet

Abu Hara narrated that the prophet said “ One who will take a bath on Friday and do brush (Miswak) and if he has perfume then use it and wear a good dress and leave the house and enter into a mosque. But he should not move to the front side while leaping of the necks of the persons and due to the divine help of Allah, he should perform Nafil (supererogatory) prayer till the Imam (leader) came there to give a sermon, then he should sit there silently. This action will become expiation of his mistakes and carelessness which he was doing from the last Friday to this Friday.”

While keeping the command of the prophet of Allah before us, we should take a decision that whether we are really doing the arrangement of the Friday.? There are some other persons who leave Friday prayer like other prayers. So remember well that the prophet said “ Who ever think Friday prayer as ordinary and low and leave three Fridays prayers then Allah will seal his heart.”

Hazrat Jabir says the prophet said “ Those who believe Allah and the day of judgement, then the Friday prayer it is obligatory

for them except the patients ,travelers, women, minors and the slave person.”

If one who neglect due to fun and sports or business, then Allah will show him His negligence towards him. Allah is Al-Ghani (The Self-Sufficient) and Al-Hameed (The Praiseworthy). After this line of introduction now I will write the details about the arrangement of Friday of Hazrat Allah Ke Hukumse as follows.

His one practice on the Friday was the Friday prayer. He used to take a bath and wear clean dress and he was used to go the grand (Jamia) mosque of the city some time before the schedule time of the Friday prayer. Comparing to other days he was used to engage for the more time in the daily invocation (Zikar) and recitals. In short every day the Sheikh was used to spending his time for the following best works.

1. Worship
2. Invocation (Zikar) and recitals
3. Well wishing works of the disciples and devotees

For this reason he was called as the Qutub (*highest cadre in spiritual pivot at axis*) and perfect Fakir (Darwesh) of his time.

25.

The condition of his Zikar (invocation)

Actually he was always engaged in Zikar and meditation. But some time in the desolate jungles of Adilabad he was used to observe Zikar. At the time of his Ziker in all jungle areas there will be found, the echo of the sound of Allah, Allah. He was used to say that city and its dwellers were could not tolerate our Zikar so we will use to go to the jungles. It was seen many times that during the time of Zikar if his look will fall for anything then that thing will be effected. During the time of Sama (ecstasy) when there will be condition of rapture which will prevail upon him, then he use to tie the tinkling anklets in his legs and he will

use to dance, then there will be the sound of Allah, Allah which will come out from the tinkling anklets.

This is not generally dance, but it was a dance of afflicted lover who will always get lost in manifest of his beloved. In the world there was one time, which was passed away when the manifest of Yousuf was seen by the women of Egypt and they cut off their fingers there. If a true lover when he looks the manifest of his beloved then he will swing during his entire life and then who will become un-related and indifferent person from the world and people of the world. The manifestation will make him intoxicated. Allah will keep away all veils for his lovers and so they will enable to look directly at the sight of Allah. Here we are mentioning meaning and interpretation of the some couplets of Hazrat Abdul Quadeer Siddiqui.

There is peace and harmony with you
 The spring of the life is available to you
 Even thousand lovely personalities are there
 But what I should do with them as I love you only
 Take care of my respect as I belong to you
 As my success and defeat is attached to you
 What I should do by taking all of the world
 As you are my peace in my heart
 Oh: Mohammed I am seeking your grace
 Hasrat, who is sincere and belongs to you.

26.The journey of Makkah and Madina

The Hajj pilgrimage is the fifth pillar of Islam and which is obligatory on the people of the capability for one time in their lives. There are many excellences from it and also there are

many strict warnings are there about it. Our ancestors use to say "If Muslim person could not perform Hajj pilgrimage in his whole life than what he was doing,?"

Remember it and well remember that the visit of the Ka'aba is in reality is the visit of Allah. It is not strange that while watching Ka'aba can be seen The Person who is the owner of Ka'aba.

The Sheikh of time was performed two Hajj pilgrimages during his whole life. One time he was visited Makkah and Madina along with his mother and another time he went to Makkah and Madina alone. He was used to say " I have performed the Hajj pilgrimage of my mother while keeping her sitting on his shoulders." In those days the Hajj journey was performed through sea vessels. During the journey period the Sheikh used to perform service and help to all other fellow Hajji persons during the sea journey period. He was used to give preference and likeness the service of mankind and he thinks it as great worship.

After performing the Hajj pilgrimage, he was visiting the court of the master of two worlds. Oh, Allah, it was a great and holy moment that when one true lover went into a court of his great master. What graces and things which will be given by the prophet to his lover, which we cannot imagine in this matter. This is such a great court from where the caller will not be returned from there un-answered. Those who will visit there will find full of sacks from there. In this connection one poet says as follows.

Got the peace of heart and the pleasure of life
 Got the door of mercy and the whole universe
 Oh, thanks Allah, I have seen Your holy Ka'ba
 With Ka'ba also I have seen the mausoleum of Your friend

27. The journey of Baghdad

Due to the love of the perfect personalities of Allah one can face Khatima Bil Khair it means his life will come to an end to faith and due to enmity and hatred in this respect then there will be happen bad death. Oh: Allah makes aware all Muslims to give respect and honour to holy personalities. (Amen)

Hazrat Allah Ke Hukumse was a great and true lover of Hazrat Sheikh Abdul Quader Jilani. He was used to perform annual Niyaz (make an offering) of Sheikh Abdul Quader Jilani with care and attention. There is saying that there will be result due to love and likeness. So it will be happened like that. He received a divine call from Sheikh Abdul Quader Jilani for his visit to Baghdad. So he visited Baghdad city during the year 1965. He reached there and he stayed there in the special room of Sheikh Abdul Quader Jilani and it is said that for seven days he could not go out of the room without the necessities. He used to say that Sheikh Abdul Quader Jelani was disclosed him the list of pious persons of Allah.

28.He was a great Qutub of his time

When there will prevail, bad deeds generally in the world and at that time when there will be continued attacks on the religion of Islam and when the rights of Allah, the rights of human beings (*Huquq al-Ibad*) will be plundered so at that time Allah will send his special persons who will remove the bad deeds and work hard to spread the good deeds and they try hard and do endeavours to propagate good deeds and sacrifice their lives for the Islam and to show the people the guidance and right path. They show the guidance and teaching of the following things.

1. The rights of Allah

2. The rights of human beings (*Huquq al-Ibad*)
And show the right path to the nation who is away from the right path.

Hazrat Allah Ke Hukumse is also included among those great pious personalities of the time who were born only for the service and endeavour of the religion of Islam. Who reserved and spend every minute of their lives for the completion of the mission of Islamic religion. So for this reason on the tongues of general and special person he was known as *Qu'tub* (highest cadre in the spiritual pivot on axis) but he was also a great Sufi Master in Deccan area who was struggling hard for the preaching and propagation of Islam 46 years ago in the Deccan region.

29.

The Miracles

The Sheikh was blessed the following two wealths of the Sharia (Islamic) law and Tariqa (spiritual path) from the last holy prophet of Allah. He followed the Sharia law one side and on the other side, he was a leader of Tariqa.

Hazrat Mujajid Alif Thani while the teaching of the Sharia and Trariqa says there are three parts of the Sharia law as follows.

1. Elim (knowledge)
2. Action
3. Sincerity

Unless there will be no completion of the above three parts the Sharia law will not be completed. The guarantee of the felicity of the both worlds is the Sharia law. With the completion of Tarriqa (spiritual) way the purpose of completion Sharia will be realized and so other than this there is no purpose in this matter. In this situation, one couplet of Hazrat Safi Aurangabadi is quoted herewith and its meaning and interpreted as follows.

With these words to wake up again the sleepy mind
 Sharia means to bow the head and Tariqa is to fall in love

Dear readers, please remember well that where the Sharia Law is completed and from there the first step of the Tariqa is started. Allah protect us from such people who never follow the Sharia law, but they used to talk much more about the Tairqa and Haqiqat (reality) systems so this is nothing but it shows their lack of faith in this matter. Such people are destroying the religion of Islam and the teachings of the holy prophet of Allah. We pray Allah to guide them the right wisdom of the religion. (Amin).

Hazrat Maulana Rum says Allah gave such power to the pious persons that they can bring back the shot arrow from the middle of the way. Such power was available with Hazrat Allah Ke Hukamse. The miracles of the pious persons are like lights and for watching any of these lights there is required the light of Eman (faith), belief and devotion and not the light of manifest in this matter.

The saying of holy prophet of Allah

On this subject I would like to mention here the following Qudsi saying of the prophet of Allah so that with it there should be complete of Eman (faith), love and devotion will be available.

Hazrat Abu Harare narrated Hadith Qudsi is a sub-category of Hadith which are sayings of Muhammad and Muslims regard the Hadith Qudsi as the direct words of Allah.

Abu Huraira (may Allah be pleased with him) (radiyallahu anhu) narrated that the Messenger of Allah (Sallallahu alaihe wa-sallam) said:

“Allah, the Exalted said “Whoever takes a Wali of Mine an enemy, I will wage war on him; and My slave will not perform any act with which he draws closer to Me, more beloved to Me

then when he fulfills what I have ordained on him; and My salve will keep drawing closer to Me by performing the Nawafil (voluntary acts of worship) until I love him, and when I love him, I will be his hearing with which he hears, his sight with which he sees, his hands with which he strikes, and his legs with which he walks; and if he asks Me, I will give him; and if he seeks refuge with Me, I will grant him refuge". [Sahih Bukhari].

From this narration and the above-mentioned Qur'anic verse, we come to know that the Awliya (pious persons) of Allah are those who believe in Allah and give Him their full loyalty. Thus, they love all that Allah loves, hate what Allah hates, are pleased with what Allah is pleased with, despise what Allah despises, they enjoin what Allah enjoins, forbid that what He forbids, give to those whom Allah loves for them to be given, and withhold from those whom Allah loves not to receive, since Prophet (Sallallahu alaihe wa-sallam) explained the best hand hold of faith to be love and hate for the sake of Allah: "The most dependable hand hold on faith is: love for the sake of Allah and hatred for the sake of Allah." [At-Tirmidhee]

Allah granted such powers to the pious persons for the sake of the prophet so for which we should not think about it.

Miracles

As a matter of fact, there are many miracles related to Hazrat Allah Ke Hukumse are known, but we are mentioning here some of them as follows.

30.

The first miracle

Respectable Ghouse Mohiddun alias Datagir Pasha for whom Hazrat Allah Ke Hokumse used to call him as 'Lounde. Dastgair Pasha's mother died in his childhood. One day he was requested his spiritual master to show him his mother. So he was silent and he did not say anything in this matter. After some months later he was in one building and he was pressing down

his legs there and suddenly drowsiness prevailed upon him and he was seen that his mother is coming there and he was heard a divine call in which it was said " This is mother of Dastagir Pasha." He was observed that he was not pressing down of the legs of his master but he was pressing down the legs of his mother. After some time Sheikh was woke up and he said " Lounde, we have fulfilled your wish".

Imagine the great position and status of the pious persons is that while they living in this world they are used to get the watch of the person of the other world.

31.

The second miracle

Hazrat Allah Ke Hukumse used to visit the mausoleums of the holy persons of Allah. Once he was going to Phadi Sharif in Hyderabad to visit the shrine of Hazrat Baba Sharafuddin there. On the way some persons were requested to him to get to watch of Hazrat Baba Sharafuddin. He was silent and not replied in this matter. And those persons were going after him on their bicycles to Pahadi Sharif and on the way they come across one pious person. But those persons could not able to recognize Hazrat Baba Sharafuddin Saheb and went forward on the way. When they reached Phadi Sharif then Hazrat Allah Ke Kukamse told them that on the way the pious person which you met was Hazrat Baba Sharafuddin but you all could not recognize him. Upon hearing the conversation of Hazrat Allah Ke Hukumse then they were regretted in this matter. So in this way we should know in this matter that Allah will accept each and every wish and aspiration of the pious persons.

32.

The third miracle

Once the manager of the Sahifa Press has pierced the pin on his chest. Then on the next day the Sheikh was coming back from Adilabad and was told him that "You be pricked the pin on your chest and so it is also pierced in our chest and so see the sign of it."

33.

The fourth miracle

Qatib (orator) and Imam masjid Kauther Mandi Bazaar Warangal Maulavi Hakim Ahmed Salim was a special disciple of Hazrat Mohidis of Deccan Abullah Shah Saheb, but he was very much affection with Hazrat Allah Ke Hukamse. To inquire some answers of his question of wisdom he was waiting permission from Hazrat Allaah Ke Hukumse in this matter. But he thought that Hazrat is Ummi (un-lettered person) so how he will reply his questions.? So he changed his mind. Then Sheikh came there so he went to get the honour to kiss the feet of Hazrat Allah Ke Hukumse. During the discussion the Sheikh has given him all answers of the questions of Hakim Saheb without his asking with him. After this Hakim Saheb recognized him that he was a pious person by birth. "Ataqu firasata al Momin fannahu yan zar ba noor allah." Be afraid of the sagacity of the Momin (believer) because who looks for the light of Allah. So it is said that near the learned persons take care of the tongue and also to take care of the heart.

34.

The fifth miracle

The late Maulavi Mustafa Hussain was headmaster of Anwar Uloom high school Hyderabad and also he was a special disciple of Hazrat Allah Ke Hukumse. He used to say that once he was went to visit the shrine of Hazrat Jehangir Peeran along with the Sheikh of his time. At that time when the people used to leave the shrine building before the Maghrib (sunset) prayer. In spite of reminding of the headmaster to leave the shrine building before Maghrib prayer the Sheikh was decided to stay there during the night. As soon as the nightfall started the worry and upsets was started with the headmaster whether the tiger will come there and kill both of them together. It is said that at two o'clock the hunger of the headmaster was reached at its height. So for this difficulty he was upset and said to the Sheikh that if he could not find the food then he will die in this matter. The Hazrat said that "At this night time in the jungle area how the food could be available there?. So be patient." The headmaster told him that it is very difficult for him to patient in this matter. So for this reason he was requesting him. The Sheikh while saying it is very difficult and he put his hand under the cover of the holy grave and got one hot plate of Biryani (rice cooked in soup) food and put it before him. The headmaster used to say that he could not eat such a delicious and tasty Biryani during his whole life period. The Sheikh Noori says as follows.

We used to eat and drink from the place of your door
The water is your water and the grain is your grain

35.The sixth miracle

There was a special disciple named late Syed Mohammed and who was used to say Hazrat Allah Ke Hokumse was given him the prescription of rheum disease and which he was forgotten later. Upon asking a second time Sheikh told him "He was acquired

from Hazrat Ali Ibn Ali Taleb (R.A.) and told him “ He do not know as he is Ummi (un-lettered person).”

36.

The Sheikh’s Insha (elocution) and Qitabat (oratory)

Hazrat Allah Ke Hukumse has never given a speech or sermon. But without sermons and speeches he was able to changed the lives of many thousand persons. There was special care and attention paid by him, which the disciples and devotees could not understand it. Whoever will enter into his lineage then there will be a great revolution in his life. Still, there are many persons are living and they witness in this matter that in the simple conversation of Hazrat Allah Ke Hukumse there was so much effects and favours as well as it was more impressive which is not available in lengthy speeches and lecturers. One poet says in his couplet as follows.

Not from the speeches and books or from the wealth
The religion is created by the eyesight of the pious persons.

38.

What should be said about the death or the perpetual life?

Before mentioning the details of the death of Hazrat Allah Ke Hukamse this well wisher wants to say something in this matter about the life and death so that to clear the facts about life and death.

Nowadays the faith of the Muslim Ummah is become so weak that due to the issue of the life and death, there are many problems in the houses of persons in their families and due to this problem there are many separations in the family lives. Also, there are many other problems are arising. Now the Muslim person was become blind in spite of having his eyes and he was also becoming deaf in spite of having ears and even his wisdom is becoming a victim of misleading. Today, in spite of living in the light we are wandering in the darkness. May Allah show all of us the right path. (Amen).

Actually the death is the name of un-wearing the dress of the world and wearing the dress of spirituality. When we will leave this world then we will be free from all difficulties and problems of the world. Actually the death for Momin (believer) is not dead, but it is abode of the perpetual life. The observation of the universe is done with the help of the eyes of spiritual and not by the eyes of the physical body and those eyes will be opened after the death. Dr. Iqbal says about the life and death in the following couplet as follows.

The careless one thought that the death is at the end of the life
But see that it is actually the evening and the morning of the life

One who will know the reality of death, then he will become restless for the spiritual life after the death. The day of death was considered as the day of happiness and joy for the holy persons of Allah. Because for the pious persons in their time of agonies the angels will give good news to them and they will look them their houses in the paradise and for them angles pay respect and Salam to them.

The famous leader Jalaludin Sewati was mentioned in the book '*Tibrani*' one saying of the prophet of Allah as follows

“ Oh: people if there will be trouble to anybody then he should remember my separation and get relief of his trouble. Because for the Ummat (nation) there is no other greater trouble than his separation.” The saying of the prophet of Allah is

right. Our lives, our forefathers and our mothers may sacrifice for him. In case of such trouble than one should be patient and be brave. Understand well that the life of this world is mortal and here there is no perpetuity." One poet says as follows.

Today his and tomorrow our turn is there.

There is a time of trouble and it will prevail today and it will go by tomorrow. So if there will overcome any trouble upon you then you should remember the trouble of separation of the prophet of the world.

39.

The illness and death

The health condition of Hazrat Allah Ke Hukumse was started falling before his death. In the last days due to brake of bone of the hip there was difficult for him in the movement, but he was refused for the treatment. The blood of the body was dried, but the power of the heart was working well and normal. Even in the last days of life he was fulfilling his obligatory work and duties well. Even during his period of illness he was continuing his routine works well. He was used to perform the five obligatory prayers by sleeping on the bed by signs. If somebody will ask about his condition than he used to say always al-Hamd lilah (Praise be to Allah). Three days before his death, he said to his son Hazrat Khaja Mohammed Waliul Rahman Shah Niazi " I am guest for three days." At last, on the seventh Rabil Awwal, 1389 Hegira was corresponding to 24th May of 1969 A.D. on the Sunday night at the time of 11'O clock he left this mortal world.

40.**The news of death and last sight**

It was really it is fact that Hazrat Allah Ke Hukumse was the sun of the saintliness. When this sun was set, then it's news spread like electricity in all the corners of the twin cities of Hyderabad and Secunderabad. And in the same way the news of the death was spread in the districts of Andhra Pradesh and in other states. After this the un-ending chain of disciples and devotees was started for the last sight of the Sheikh of the time.

41.**The funeral prayer and burial**

On 8th Rabil Awwal 1389 Hegira corresponding to 25th May of 1969 A.D. in his residence of Ali Chaman on Language Guda street in the wide ground of Saronagar the funeral prayer of the Sheikh of the time was performed and his place of rest was prepared and he was buried there. His funeral prayer was performed by Hazrat Ahmed Khairuddin Quaderi who is trustee of Nabi Khana Pather Gatti.

42.**The successor and the custodian of the shrine**

In the presence of the large number of Fakirs (Darwesh), Ulma (scholars), Mashaiq (learned) person and caliphs persons the name of the successor was announced and his elder son

Hazrat Khaja Aziz Mohammed Niazi was become his successor but he died after a short of period of time.

43.

The Present successor

Upon the death of Hazrat Khaja Aziz Mohammed Niazi, Hazrat Allah Ke Hukumese's last younger son Hazrat Khaja Nisar Mohammed Shah was become his successor. He is an anthology of incarnate qualities of pious personalities.

He is having lasting belief and due to his continuous action and with his love, he was becoming like the conqueror of the world and so he was working hard for the mission work of the teaching, preaching of the predecessors. And for these reasons he is very popular and liked by his disciples and devotees equally. The following special things and the below good qualities are found in him, which are must for the successor of the Sufi master.

- 1.Zahed (ascetic)
- 2.Qinat (content)
- 3.Follow the Sunnah

Upon his succession the construction of shrine building and repair works were done recently and by the grace of Allah one beautiful mosque was constructed in the shrine area. He was performing all works in the best possible manner and his circle of devotees is day by day is increasing.

We pray Allah for his long life and for his favour and attention which should be available to the disciples and devotees. (Amen).

44.

The Monthly Fateha meeting

On the 7th of every lunar month the large numbers of devotees will present at the shrine building from near and far areas and gathered there to seek blessings for the monthly Fateha (opening chapter of the Quran) meeting. After the Maghrib (sunset) prayer the wreath is presented in the mausoleum and Sama (ecstasy) meeting is arranged and after the Eisa (night) prayer the visitors of the shrine will be provided food as benediction on this occasion in the shrine building.

45.

The Urs (death anniversary)

On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 7th and 8th of Rabil Awwal of Muslim calendar at the famous shrine (Dargah) of Hazrat Allah Ke Hukumse in Ali Chaman at Languji Guda Saronagar every year. Several hundred thousand disciples and devotees from Hyderabad, Secunderabad and near and far, gather there to seek blessings. During the Urs (death anniversary) the visitors in large number will visit the shrine for the fulfillment of their desires and wishes for the sake of the Sheikh's name.

In this way the above ceremony will be arranged on a grand scale and the visitors will visit the mausoleum from near and far away places. The Urs (the death anniversary) is being performed by the custodian of the shrine every year in the best possible manner in the comfort and the best service to the visitors of the shrine.

After the Asar (late afternoon) prayer the Sandal ceremony is performed and the wreath (Chader) is presented at the shrine and the visitors of the shrine will be provided food as benediction on this occasion in the shrine building . After Eisa (night) prayer *Samah* (ecstasy) meeting will be organized and which will be continued up to the late night.

In the last after the special supplication of the custodian of the Shrine Hazrat Khaja Haji Nisar Mohammed Shah the meeting of the Urs is concluded.

46. The sons and daughters

Hazrat Allah Ke Hukumse had five sons and three daughters.

1. Hazrat Khaja Noor Mohammed Shah Niazi Shamsi Chisti al-Quaderi
2. Hazrat Khaja Aziz Mohammed Shah Niazi Shamsi Chisti al-Quaderi
3. Hazrat Khaja Mohammed Waliur Rahman Shah Mohammed Shah Niazi Shamsi Chisti al-Quaderi
4. Hazrat Khaja Ghafur Rahman Shah Niazi Shami Chisti al-Quaderi
5. Hazrat Khaja Haji Nisar Mohammed Shah custodian, the of the shrine.

47. The disciples and devotees

It is difficult to guess about the real number of Hazrat Allah Ke Hukumse's disciples and devotees. His entire life was kept reserved for the service of the mankind. Every day in the morning and evening the large number of people used to visit

him and present themselves in his service and pledge on his hand. His fame and popularity, is very much among the general and the special persons.

The names of some of his disciples and devotees are mentioned as follows.

1. Respected Ghouse Mohiuddin alias Dastagir Pasha alias Lounde
2. Moulavi Haji Khaja Hasan Niazi
3. Khaj Mohammed Abdul Gafur Rahman Niazi
4. Moulavi Syed Latif Quader Niazi
5. Moulavi Abdul Qayyum (The Chief Advisor of the Nizam of Hyderabad.)
6. Barrister Skinder Ghouri
7. Maulavi Mohammed Akbar Ali Khan, Manager Sahifa Press Chaderghat
8. Maulavi Mustafa Hussain
9. Late Chief Justice Mohammed Ansari
10. Late barrister Akbar Ali Khan, former Governor of Government of India
11. Maulavei Syed Abdul Rahim

It is noted here that these are some of the names of disciples and devotees which are available to us, but as a matter of fact, there were not in hundreds but they were in many thousand lovers of this light of Velayat (saintliness) and they are still available. May Allah grant the guardianship of the pious persons of Allah to all of us. (Amen).

48.

The details of caliphs

As the correct number of the disciples is not known and in the same way the number of his caliphs is not available and it is not possible to gather all details.

In the following list some names of the famous and well known caliphs are given as follows.

1. Maulavi Hazrat Khaja Moin Allah Shah Niazi Shamsi al-Quadri
2. Mavlavi Abdul Razaq Niazi Shamsi al-Quadri
3. Mavlavi Hazrat Afzal Hussain Niazi Shamsi al-Quadri
4. Mavlavi Ashraf Ali Khan Niazi Shamsi al-Quadri
5. Mavlavi Burhanuddin Baig Niazi Shamsi al-Quadri Niazi Shamsi al-Quadri
6. Maulavi Kabir Mohammed Niazi Shamsi al-Quadri
7. Maulavi Mohammed Hussain Niazi Shamsi al-Quadri

49.

The Sayings

1. The capital of our entire life, is the love of Allah's friend.
2. The big work is recognition of Allah and, big invocation (Ziker) is Ziker of Allah.
3. The best is Sharia way and the intercession of the prophet of Allah.
4. Where there is demand which should not be more than the life and if there is no opposition of the soul then nothing will be available.
5. The seeker of Allah is not seen, somebody, concerned for this world (Fikra duniya), and another person concerns of the other world (Fikar Aqba).
1. That Fakir (Darwesh) is liar one who loses his courage.
2. Do not think any good deed as the stumpy thing.

50.

The daily recitals of Niyazia

1. To recite 100 times 'La ilha illallah' and recite 'Mohamdur rasool -Allah.'
2. To recite 100 times 'Allahu Allahu'
3. To recite 'Allahu Allahu' while sitting, standing, walking and moving.
4. To recite 'Han Allah' (no limit of time and numbers)
5. To recite 'Ahadnama'
6. To recite 100 times 'Hasbi rabbi jalallah maif qalibi ghair Allah la ilha illalhu nur Mohammed salel Allah.'
7. To recite 'Ya Siddiq' 'Ya Mohammed' (no limit of time and numbers)
8. To recite 'Ya Rafiq' 'Ya Mohammed' (no limit of time and numbers)
9. To recite 'Ya Sheikh Syed Abdul Quader Jilani al-Madad, al-Madad, al-Madad (no limit of time and numbers).

The invocation (Zikar) of negation and affirmation (Islamic Creed as comprising negation of all deities save Allah.)

1. To recite 200 times 'La ilha illalh'
2. To recite 600 times 'Allahu Allahu'
3. To recite 400 times 'Illala'

The composition of Zikar (invocation) in loud voice

Before the Zikar to recite 10 times Darud (blessing) on the holy prophet.

To recite 3 times Astagfar (asking forgiveness from Allah through repetition of formulas)

To recite 3 times the following verse from the holy Quran and blow it on yourself.

'Fazkuruni azkurkum wa shukruli wala takfuron'

To recite 200 times 'La ilaha illallah'

To recite 400 times 'Illah'

To recite 600 times 'Allahu Allahu'

To recite 100 times 'Haq Haq'

To recite 300 times the following Darud daily.
 'Allahumma salle alan nabi al ummi wa alahi'

51.

The geological record

- 1.The last prophet of Allah Hazrat Mohammed bin Abdullah (peace be upon him).
- 2.Hazrat Ali Ibn Ali Taleb (R.A.)
- 3.Hazrat Khaja Hasan of Basra
- 4.Hazrat Khaja Abdul Wahed bin Zaid
- 5.Hazrat Khaja Fazail bin Ayaz
- 6.Hazrat Khaja Ibrahim bin Adham
- 7.Hazrat Khaja Sadiduddin Hazifta al-Marshi
- 8.Hazrat Khaja Aminuddin Abi Habra of Basra
- 9.Hazrat Khaja Mamshad alawi al-Denuri
- 10.Hazrat Khaja Abi Ishaque
- 11.Hazrat Khaja Abu Ahmed Abdal
- 12.Hazrat Khaja Abu Mohammed
- 13.Hazrat Khaja Abu Yousuf
- 14.Hazrat Khaja Maudud
- 15.Hazrat Khaja Haji Sharif Zindani
- 16.Hazrat Khaj Usman Haruni
- 17.Hazrat Khaja Moinuddin Chisti
- 18.Hazrat Khaja Fariduddin Gunj Shaker
- 19.Hazrat Khaja Nizamuddin Auliya
- 20.Hazrat Khaja Nasiruddin Chirag Dehlavi
- 21.Hazrat Khaja Kamaluddin
- 22.Hazrat Khaja Sirjauddin
- 23.Hazrat Khaja Alimuddin
- 24.Hazrat Khaja Mahmood
- 25.Hazrat Khaja Jamaluddin
- 26.Hazrat Khaja Mohammed Hasan
- 27.Hazrat Khaja Mohammed Mazhar Allah
28. Hazrat Khaja Yahiah Madani
29. Hazrat Khaja Kalim Allah Shahjehanabadi
30. Hazrat Khaja Nizamuddin Aurangabadi

31. Hazrat Khaja Fakheruddin Fakher Jahn
32. Hazrat Khaja Yousuf
33. Hazrat Khaja Shams al-Haq
34. Hazrat Khaja Shamsuddin Mohamed Mahboob Rabbani
35. Hazrat Khaja Haji Niaz Mohamed Shah alias Allah Ke
Hukumse
36. Hazrat Khaja Aziz Mohamed Shah
37. Hazrat Haji Nisar Mohamed Shah

52.

The genealogical record of Quaderia chain

1. The prophet of Allah Hazrat Mohammed bin Abdullah (peace be upon him).
2. Hazrat Ali ibn Ali Taleb (R.A.).
3. Hazrat Imam Hussain
4. Hazrat Imam Zainal Abidin
5. Hazrat Imam Mohammed Baquer
6. Hazrat Imam Jaffer Sadiq
7. Hazrat Imam Musa Kazim
8. Hazrat Imam Ali Musa Reza
9. Hazrat Sheikh Maruf Karqi
10. Hazrat Sheikh Abdullah Sirri Saqti
11. Hazrat Sheikh Abul Qasim Junaid of Baghdad
12. Hazrat Sheikh Abu baker Abdullah Shibli
13. Hazrat Sheikh Abul Wahed Abdul Aziz al-Tamimi
14. Hazrat Sheikh Alauddin Abul Farah Yousuf Tartosi
15. Hazrat Sheikh Abul Hasan Ali bin Mohamed bin Yousuf al-
Qurshi al-Hanakri
16. Hazrat Sheikh Abu Saeed al-Mubark al-Makzumi
17. Hazrat Sheikh Ghouse Samadani Abdul Quader Jilani
18. Hazrat Syed Abdul Aziz
19. Hazrat Syed Mohamed al-Hatak
20. Hazrat Syed Shamsuddin
21. Hazrat Syed Sharafuddin
22. Hazrat Syed Zainuddin
23. Hazrat Syed Waliuddin

- 24.Hazrat Syed Nooruddin
- 25.Hazrat Syed Yahiah
- 26.Hazrat Syed Abi Baker
- 27.Hazrat Syed Hisamuddin
- 28.Hazrat Syed Mohamed Darwesh
- 29.Hazrat Syed Nooruddin
- 30.Hazrat Syed Abdul Wahab
- 31.Hazrat Syed Ismail
- 32.Hazrat Syed Abi Baker Thani
- 33.Hazrat Syed Abdul Quader Thani
- 34.Hazrat Syed Ali Gelani
- 35.Hazrat Syed Mustafa
- 36.Hazrat Syed Abdullah
- 37.Hazrat Khaja Shamuddin Mohamed
- 38 Hazrat Khaja Naiz Mohamed shah alias Allah Ke Hukumse
- 39.Hazrat Khaja Aziz Mohammed Shah
- 40.Hazrat Khaja Haji Nisar Mohamed Shah

53.

The supplication of the author.

Oh, Allah this is your helpless slave and whose knowledge is also not perfect and also his wisdom is not good and also his courage is low and his power of self defense is less and he is just like nothing and so take him in Your custody and care.

My Eman (faith) and belief, fondness is just like the lamp of my love of Your friend and all of this I will surrender in your custody.

Due to Your felicity of this book which you have entrusted to me this worthless person so which should be kindly approved.

Oh: Allah is kind to this worthless person so bestow Your kindness and favour and Your grace on me and forgive my mistakes and forgive my parents who were passed away from the world. Oh : Allah forgive me and my members of the family and my friends and well wishers and translator and his

family members of this book in English . Also, forgive the persons who have cooperated in this good deed of the publication of this book and give a positive response to this book and make a source of guidance and knowledge. Forgive this sinner and guilty person.

Alla humma salla al syedina Mohammadin wa ala alehi wa sahibhi afazal salwatak edad malumatik wa barik wa sallam

Rabbi awazni anu ashkur nematika lati anmtu alia wala walidi wana amala salihayan tarzahu wa aslehu le fe zureyati inni tubtu ilaka wa anni minal muslimin fatir samawati wal arzi anta waliyu fe dunaya wal akhiratu tuffani muslimin wa alhaqni bil saliheen.”

Ashadu an lailha illa lahu la sharika lahu

Washdu anna syedi wa habibi mohammadn abdahu wa rasulahu

Subhan Allah wa behmadihi subhan allahi al-Azeem

Lahul wala quwata illa billahi aliul Azeem.

Due, to help of Al-Karim (The Generous), Ar-Rahim (The Merciful) and Al-Aziz (The Mighty), Al-Hakim (The Wise,) today 4th Rabil Awwal 1434 Hegira on Thursday corresponding to 17th January 2013.A.D., and after the Zuhar (afternoon) prayer writing of this book was completed.

Dust of the feet of Hazrat Allah Ke Hukumse.

Mohammed Khalil al-Rahman

The End.

History of Sufi Saints of Aurgangabad.

Aurangabad furnished a genial soil for the spread of the religion of the Prophet, and was the centre of great missionary movements in the 8th century of the Hijri. The district is home to the earliest of Sufi saints of the Deccan.

The town of **Khuldabad** contains the shrines of the most famous saints of the Dakhan. Initially it was known as **Rauza** meaning garden of paradise. It is known as the Valley of Saints, or the Abode of Eternity, because in the 14th century, several Sufi saints chose to reside here.

The tomb of the Mughal emperor Aurangzeb and his trusted general Qamar-ud-din Khan, Asaf Jah I first Nizam of Hyderabad are located in this town, so is the tomb of Malik Ambar.

There is scarcely a village in the district which is without its tomb to its patron saint, known by the general name of "Aulia". "Saiad" "Wali", or "Sadat". The "Urs" or the anniversary day of each saint is observed by the Muhammedans and weekly offerings are also made at some of the principal shrines, on every Thursday or Friday. The following is a brief account of the chief Muhammedan saints of the district and the different orders to which they belonged.

Naqshbandi.

Founded by Baha-ud-din whose surname was Nakshbandi, the painter.

Baba Shah Mosafar.

He was one of the most celebrated Nakshbandis of Aurangabad. He was born at Ghajdavan and studied at Bukhara under Baba Palang Posh Nakshbandi. As Hasan Abdal, his spiritual preceptor gave him his final initiation of Baiat and invested him with the cap and mantle. Baba Shah Mosafar travelled over Bengal and Orissa, and arrived at Aurangabad by way of Gijnj and Hyderabad. He resided in the tekkieh (convent) of Shah Enalit in Katabpura; but resumed his travels again, and after proceeding as far as Mecca, returned once more to Aurangabad. Shah Mosafar was not welcomed this time by Shah Enait, and moved to the Mahmud darwaza, where Shah Sherin, an Azad or free dervish was living. The Azad was well versed in theological literature, but had a regular tavern for his dwelling place as he belonged to the Be-shara class of fakirs, who are hermits and live without the law. However, he courteously gave up the mosque, and retired to Sultanganj; and Baba Shah Mosafar cleared the place of the bhang drinking vessels. As he belonged to fakirs who are travellers and pilgrims living within the law. Shah Mosafar settled down to a monastic life, and was visited by various prominent persons, who reconstructed his humble dwelling with more substantial materials, and added a madrissa, a travellers, bungalow, and a system of water-supply with cisterns and fountains. Among those who called on him

were Haji Jamil Beg Khan, Muhammad Tahir of Persia, haji Manzur, a eunuch of the royal harem. Hafiz Abdul Maoni a learned poet of Balkh, and Tahir Beg of Tashkand. Muhammad Kalich Khan gave him the jagir of Kasab-Khera in the Elora pargana, and a mansab of 150 Rs. a month. The emperor Bahadur Shah expressed a wish to call on him, but sent the prime minister instead. And afterwards the emperor's son prince Muiz ud din visited the Baba. Shah Mosafar died in H. 1110, and in H. 1117. Turktaz Khan Bahadur, a noble on the staff of Nizam ul Mulk 'Asaf Jah' erected the present handsome stone tekkieh the mosque, and the Panchaki or water-mill. Twenty years later Jamil Beg Khan added the-ablong reservoir with fountains, in honour of which, the poet Saiad Gholam 'Ali Bilgrami composed a Mesnavi and consecrated it to Imam Husain.

Of the other Nakshbandis:

Mir Muhammad of Walkan in Bukhara succeeded Shah Mosafar as Kaliph and went to Karnul with Khaja Koli Khan, a companion to Chin Kalich Khan, where he was killed in a scuffle in H. 1119.

Khaja Yadgar Khan worshipped in the mosque of Jamil Beg Khan, and received an annual allowance from the emperor Aurangzeb.

Saiad Masum lies buried towards Sangvi for whom Aurangzeb built the Shabina masjid.

Rehmat Alla Shah.

He came from Baghdad in the time of Aurangzeb, and stayed in Mosafar Shah's tekkieh for thirty years. He then returned to Aurangapura, where Mir Khalil, the emperor's steward, built him a mosque, etc. Rehmat Alla Shah sent his Kalish Hussain Ali to Jalna.

Suhrawardiyya.

Suhrawardiyya - Sprang from the Nakshbandi at Baghdad, and was founded by Shahabu-d din in H. 602.

Ganj

Rawan

Ganj

Baksh:

Saiad Shah Jalal ud din or Ganj Rawan Ganj Baksh (which means "moving treasure"), was born at Khirkan near Bukhara, and established the earliest Islamic mission in the Dakhan about H. 700, or a little before the invasion of 'Alaud din Khilji. He settled down at Unasnagar, between Daulatabad and Roza. Ganj Rawan's tomb at Roza has two trees growing near it, one of which is reputed to have grown from a staff given him by his preceptor, and the other from a branch of the first. Both are said to possess miraculous properties.

Shahab uddin.

Shahab ud din was an able author, who flourished in the 9th century Hijri, and wrote several works. He spent the greater part of his life at Daulatabad of which he was the "Qazi", and had a dispute with Saiad Ajmal the minister of justice about Saiads and Ulemas. Shahabud din died at Daulatabad about H. 848.

Nizam uddin.

Nizam ud din came into the Daccan with a number of Mahomedan missionaries in the beginning of the 11th century of the Hijri era, and lived at 'Ambad,. He possessed great literary qualifications, and Malik Ambar appointed him "Qazi " of 'Ambad. His son Baha ud din suffered martyrdom at Ahmednagar, where his tomb is still venerated. Nizam ud din's daughter was buried with her husband at "Nag-jhari", a mile south of 'Ambad. A document dated H. 1113 in the possession of the present descendant, is sealed by Amjad 'Ali Khan Fiawar, an employe of Shah 'Alam Badshah Ghazi. Shah Latif Tawizi came to Paithan and was invested with spiritual power by Maulana Muizzu-d din. His tomb on the bank of the Godavari, opposite to Maulana Sahib's darga, is without a dome.

Dawal Shah Wali.

Dawal Shah Wali or Abdul Malik Latif is said to have been the groom of 'Ali. After the death of his master, Dawal Shah Wali travelled about; and monuments were erected to his memory in the different places which he visited. In this manner, there are about 360 "chillas" to him in the Deccan, besides numerous "astanas" containing some of his sacred relics. He suffered martyrdom at Kattiawad. A "chilla" to Dawal Shah Wali is found within the city walls of Aurangabad to the left of the Mecca gate, and is resorted to every Thursday by Mahomedans and Hindus. The poor people ascribe all manner of sickness to Shah Wali, and make offerings to his tomb. There is another "chilla" to him at Elora, and a shrine to his mother called "Man sahib ki chilla." Babulgaon in the Gangapur taluka, and Pipalwari 6 miles from Paithan, have "astanas" to Shall Wali. Two more "astanas" occur in the Baijapur taluka.

Qadiriyyah.

Qadiriyyah.-Originated about H. 561, with Saiad 'Abdul Kadar Gilani whose shrine is at Baghdad, and is the **chief order of fakirs in the district.** **Shah Nasir ud din** or Shah Nasir Alla Kadar was instructed by Said ud din of Delhi to accompany Burhan ud din to the Dakhan on a religious mission. The party arrived at Pirbohra, a village 24 miles north of Aurangabad, where the members separated.

Shah Nasiru-ddin.

Shah Nasir erected the earliest mosque in Jalna on the site "tekri" or mound not far from the "ashaba", . Jala Rao, or Mahomed Islam Khan, a freebooter whom Shah Nasir converted, built the "Khas bhag", and on his death which happened in a religious war, Nasir Alla became possessed of the "shish" or mud fort. Nasir Alla died in the 8th century Hijri, and was buried on the Aurangabad road, not far from the "shish."

Shah Latif.

Shah Latif Kadari, one of the seven patron saints of Jalna, was a learned man of Delhi, who accompanied Burhanu-d din to the Deccan, and separated from him at Pirbohra. He opened two "maktabas" or schools near the Jama Masjid at Jalna, and his tomb lies close by. Students offer sugar on the threshold of the tomb, in the hope of improving their memories.

Luta Ali Shah.

There is a mosque, reservoir, and tomb at Wakla in the Baijapur taluka, to Luta 'Ali Shah of the Kadari order, who arrived in the Dakhan about 400 years ago.

Saiad Rahman.

Saiad Rahman or Saiad Rafi came with Aurangzeb, and settled at Jalna. The Malis or gardeners give an annual feast called "kundun" at his tomb in Anandi's garden beyond the 'Ambad darwaza.

Taj uddin.

Tajud din and Saif uddin of Baghdad, the descendants of Abdul Kadar Jilani, proceeded to Mecca, and then came to India, where they separated. Taj uddin arrived at Aurangabad in H. 1070, and on his way, converted a band of robbers 14 miles north of the city, some of whom settled down on the spot and founded a village called Tajnanur. He subsequently became a recluse, and retired into a cave on Chaman Tekri, to the east of Daulatabad, where he was accidentally discovered by Aurangzeb when out hunting. The saint was taken out in a very emaciated state, and was attended by the emperor's physicians who carried him to the Bharkal gate of Aurangabad. Taj uddin improved in health, and his staff which was buried in the ground began to grow after forty days. The emperor ordered a mosque to be erected at Chaman Tekri and called it "Taimur Beg masjid". In the meantime Ruknud din, the son of Taj uddin, who had been left behind at Baghdad, as being too young to travel, had heard nothing of Taj uddin for twenty years, and traveled by way of Mecca for the Deccan in search of his father. At last he came to

the mosque at Chaman Tekri where he obtained news of Tijuddin, and soon afterwards joined the latter at the Bharkal gate in the city.

On the ensuing "Urus" of 'Abdul Quadar Jilani, Ruknuddin, under the title of Mir Mahomed Shaikh Soliman, was appointed successor to his father. Tijud din had an aversion to music and singing, and earned his livelihood by carpet-weaving. He died in H. 1110, and his dargah stands near the Bharkal gate of the city.

Rukn uddin.

Rukn uddin or Shaikh Soliman left two months later for Mecca, and returned to Aurangabad after an absence of nine months. He died in H. 1156, and was buried near his father. Chin Begam, the daughter of H. H. 'Asaf Jah, was a staunch disciple of Ruknu-din's, and was buried near him in H. 1161. An inscription mentions that Saiad Shah Aziz Badshah, the grandson of Ruknuddin, erected the present dargah in H. 1190. He also composed a small Persian work in H. 1291, called "Nokat-a-Azizi", and dedicated it to his son Saiad Shah Azim Badshah, tutor to H. H. the Nizam.

Shah Nur Hamwi.

Saiad Shah Nur Hamwi came from Baghdad and lived for some time at Burhanpur and then at Ahmadnagar. He visited Aurangabad after Aurangzeb's arrival, and initiated Nawab Diyanut Khan, the emperor's minister, into the Quadaria order. He died in H. 1104, and was buried outside the Paithan gate of the city of Aurangabad. Shah Nur was succeeded as "Caliph" by Shah Mazlum, and the latter by Shahabud din Farrakabadi.

Shah Unas.

Shah Unas Quadari flourished at Harsul in the time of Aurangzeb. He probably came from Constantinople, and belonged to the Kavas-jilar order of dervishes. Kanduri is a feast held in his honor. The elders of the "Kalbay Kadar ka fakir " come from Bidar to Siwar in the Baijapur taluka. The members of this

order are often absorbed in silent meditation, with eyes closed or fixed on the ground.

Kalbay Kadar.

There is a Kalbay Kadar tekkieh at Badnapur near Jalna, and another close to the Killa Arak in the city of Aurangabad. When the latter was deserted, it was sold to the Shiahhs of the city, who converted the place into a burial ground. The wealthier Shiahhs only temporarily interred their dead in the cemetery, and afterwards transferred the remains to Kerbela. Shaha Jang, uncle of the late Sir Salar Jang, was buried in this cemetery. An inscription over his tomb gives the date of his death as H. 1210.

Chishtiyya.

Chishti Order contains some of the most famous saints of the Dakhan.

Shah Muntajab uddin.

Shah Muntajab ud din, surnamed **Zar Zari Zar Baksh**, meaning "generous", was one of the earliest of the Chishtias, and was sent to the Deccan by Nizamuddin Auliya of Delhi, in the beginning of the 8th century Hijri. He was accompanied by 700 disciples, and is said to have converted a Hindu princess near a well at Roza. The place is called "Sohan baoli" or "pleasing well", and the princess is buried close to the saint. The tomb of Zar Zari Baksh is between Malik Ambar's tomb and the northern gate of the town. It contains a number of ornaments and relics, the most remarkable of which is a circular looking-glass of steel mounted on a steel pedestal of four feet in height. It is said to have been presented by king Tana Shah.

Burhan uddin.

Shah Burhan uddin studied under Nizamuddin Auliya, the sultan ul mashaikh of Delhi; and Saiad Mahomed of Karmania relates in the "Seyar ul Aulia", that Burhanud din was invested with the mantle and cap, the symbols of the kaliphat, in

succession to the sultan ul mashaikh. Other writers state, that on the death of Shah Muntajab uddin at Daulatabad, his brother Burhan ud din was sent to succeed him, and was accompanied by 1,400 disciples. It appears more probable however, that Burhan ud din succeeded the sultan ul mashaikh as kaliph, and that he emigrated to the Dakhan when sultan Muhammad bin Tughluq transferred the capital from Delhi to Daulatabad. Mujud ud din in his " Bakiat-el-Gharib" gives a biography of Burhan ud din; and haji Saiad Baksh and Shams ud din, the nephew of Hasan bin es Sanjari, were the particular friends of the saint. Burhan ud din allowed music and dancing in the religious exercises at his convent. He remained for some time at Daulatabad and then left for Roza, where he died in H. 741(1344 A. D) approx.

Opposite the building which contains the tombs of Aurangzeb & Zain-ud-din is that of Shah Burhanud din. It has a large quadrangular courtyard having open fronted building on all sides, and a nagarkhana at the east end. The west end of the quadrangle is used as a school and a door here gives access to an inner courtyard containing several graves. Facing the entrance is the tomb of Sayyad Burhan-ud-din. **Within the shrine are preserved some hair of the prophet's beard.** The shrine doors are plated with plates of metal wrought into fanciful designs of trees and flowers. There is a mosque in front of the dargah.

Zain uddin.

Shaikh Zain ud din Daud was born at Shiraz in H. 701 and went to Delhi by way of Mecca. He studied under Maulana Kamal ud din of Samana, and came with him to Daulatabad. The author of the "Mayrat-al Walayeh" mentions that Zain ud din on his arrival at Daulatabad, disapproved of the singing and dancing in the convent of Burhan ud din; but when he visited the " tekkieh", he was perfectly satisfied, and he and his companions were initiated in the Chishtia order. Shaikh Zain ud din held the office of "Qazi" at Daulatabad, and in H. 737 was invested with the mantle of the kaliphat, but did not actually succeed till after Burhan ud din's death in H. 741. Shaikh Husain has recorded all the sayings of Zainu-d din in his "Hidayat ul Kalul", and mentions that in H. 747, sultan Muhammad bin Tughluq directed him to

leave for Delhi with the other inhabitants. After the death of the sultan, his successor Firoz Shah permitted the saint to return to Daulatabad. Zainu-d din was greatly respected by the Bahmani king sultan Mahmud, who was first reproved by the saint for misgovernment. Malik raja the founder of the Faruki dynasty of Kandesh became one of Zainu-d din's disciples, and when the next sovereign Nasir ud din Nasir Khan Faruki captured Asirgarh in A.D. 1399, Zainu-d din went expressly from Daulatabad to Asirgarh, to tender his congratulations. It was to commemorate this visit that the town of Zainabad, on the left bank of the Tapti, was founded after him; and Burhanpur on the opposite bank was founded about the same time in honor of Burhan ud din. Zain ud din died in H. 771, and a handsome mausoleum was erected over his tomb at Roza, which is visited by devout Musalmans of the Deccan. **The relics of the "Parahan" (the robe of the prophet) and "Taj" given to Burhanu-d din on succeeding to the caliphate, are carefully preserved in a wooden box placed in one of the apartments of Zain ud din's dargah.** Every year on the 12th Rabiul Awal, the sacred hair of the Prophet is first shown to visitors, and then the "Parahan", the "Taj," and a few likenesses of some of the most sacred personages among the Mahomedans are exhibited.

The tombs of Azam Shah, of his Begum, and of a Mahomedan saint, are in a small enclosure to the east of Zainu-d din's mausoleum; while Aurangzeb's tomb lies to the west. Opposite this last is a large quadrangular courtyard, having open-fronted buildings on all sides, and a "nakar-khana" or Samah (ecstasy) hall at the east end. The west end is used as a school where the Quran is taught, and gives access to an inner courtyard which contains a number of graves. Facing the entrance is the shrine of Burhan ud din; and a little to the right is the last resting-place of Asaf Jah and of one of his consorts. To the left is the tomb of Nasir Jang, the son of 'Asaf Jah, who at one time contemplated rebellion against his father, but overcome by contrition for his conduct, performed penance at the tomb of saint Zain ud din.

Saiad Yousaf.

Saiad Yousaf or **Shah Raju Qatal** was instructed by Charagh Dehlwi to proceed to the Deccan, and arrived there in H. 726. He was accompanied by his sons Saiad Chanda and Saiad Mahomed Banda Nawaz surnamed "Gaysu Daraz" or "the long-ringletted." *The latter is the patron saint of Gulbarga. Saiad Yousaf was a Sufi "mashaiq", and wrote a religious, poem called "Tuhfet-en-nasayeh."* He died in H. 726 and was buried at Roza.

Amir Hasan.

Amir Hasan bin es Sanjari came from Seistan also known as **Amir Hasan Dihlawi Sijzi** and was a disciple of Nizamuddin Auliya. He was called the "Sadi of Hindostan", and recorded all his preceptor's sayings in the "Fawaid-ul Fawad." His "Lataif-al-Ashrafi" is full of jokes; and his writings were eulogized by Jami the Persian poet, by Shaikh Faizi, and by others. He left for Daulatabad on the transfer of the capital from Delhi, and died in H. 737. His tomb is outside of Roza, and is surrounded by a wall, but has no dome over it. Students offer sugar on the threshold of the tomb on Thursdays, to improve their memories. A mosque and "tekkieh" are attached to the tomb; and close by is the grave of the poet **Mir Gholam Ali Azad Bilgrami** of the 12th century Hijri.

Maulana Farid ud din.

Maulana Farid ud din the Adib was one of the leading disciples of Burhdu ud din and died 17 days before his preceptor. His tomb lies to the west of that of Muntajab ud din.

Haji Husain.

He was born at Shiraz, and was a merchant. His son Zain ud din started for Mecca en route to India; and haji and his brother came to Delhi in search of Zain uddin. They then left for Daulatabad where they settled down and died, and were buried to the north-east of Roza. In former days, religious Mahomedans spent 40 days in this dome, in prayer and fasting.

Nizam uddin.

Nizam uddin came in the 8th century Hijri, and Burhan ud din gave him a " turra" or crest for his turban, and the title of " Saidus Sadat" or " chief of chiefs." He left Daulatabad for Paithan, and on his way, he erected a mosque and dome. Saiad Sadat performed a " chilla" or fast for 40 days within the dome, and after his death a cenotaph was raised to his memory. The patelship of the village of Bhirkhan which he populated, was for a long time in the hands of Saiads, whose tombs are scattered over the kasba and pet, and are objects of veneration to the inhabitants. He peopled the eastern portion of the town and died in H. 792. On the Urus day, the spire of the dome over his tomb is adorned by the Mainars or builders of Paithan with a " turra" or tuft, at the ceremony called " turra churhana", to commemorate the crested turban which Saiad Sadat wore. The Mainars, the Dhanday Momins, and the descendants of the Moghals and Persians who settled about Paithan in the time of Aurangzeb, are among the "khadims" of Saiad Sahib. A date stick, and a "kutchkoal" or beggar's bowl which belonged to the saint, are carefully preserved in the dargah. Newly married persons perambulate the tomb three times, and place offerings of food in the beggar's bowl. Bawa Ramzan or Kanoba was a Hindu sorcerer who was converted by Saiad Sadat. He was called Bawa Ramzan, from having been converted in the month of Ramzan; and died at Tisgaon Marri near Ahmednagar. He was hold in great reverence; and a pitcher with which he drew water for 12 years and filled a large jar for Saiad Sadat to wash in, is preserved in the dargah.

Jalaluddin Pir Manik Bhandari.

He is also amongst the earliest disciples of Nizamuddin Auliya. He ran the Langar khana (public kitchen) of Nizamuddin Auliya. After the death of Nizamuddin Auliya, he went to the Deccan with Burhanuddin Gharib, and became famous by the name of Bhandari. His shrine is in Fatehabad in the Aurangabad district of Maharashtra.

Soliman Shah, a rich dervish, accompanied Aurangzeb in his early expeditions into the Deccan, and retired to Gangapur where he died. His darga is in the "barra tekkieh" close to the "shahi bagh" or royal garden. A cenotaph and lamp-pillar to Zinda Shah Madar were also erected in the "barra tekkieh" by Azmat ul la, a son of Soliman Shah who joined the Khadman sect of the Madaria order.

Habib ul la or **Hakkani Haknuma** flourished at Ranjani in the Jalna taluk; and respect is paid to his memory by the Hindus and Mahomedans, especially by the females.

Jana Shah Mian came in the time of the first Nizam, and settled at Seona, where he practised fixed meditation. A hill six miles from Kanhar, near Nandarbari, is called "Kalandar-ki-Pahar", possibly after one of the Kalandri order, which is a branch of the Chishtia.

Shah Bu Ali Kalandar came with Burhan uddin, and is said to have had his seat on a huge boulder, close to one of the Kanhar hills. Great reverence is paid to this boulder by the Hindus and Mahomedans of the surrounding country. Shah Bu Ali afterwards went to the Punjab and died there. The Mewatis of Kunjkhaira in the Kanhar taluk, belong either to the Chishtia or some other branch of the Kadaria order. A little to the east of Kunjkhaira is a dargah to **Jangli Shah Mian**, and another to **Chumman Shah Dulah**.

Shattaria.

Shattari - A branch of the Qadaria, in which the members repeat their devotions with great rapidity. Arif Alla Shah was about the earliest arrival in the Deccan, who belonged to this sect. He was buried in his "tekkieh" outside the western gate of Ambad, near a mosque about 400 years old, called "Bin khami masjid." Saiad Ahmad of Gujarat spread the Shattaria sect in Aurangabad Maharashtra, probably in the time of Aurangzeb. He was a follower of Burhan uddin, and his shrine is outside the Jafar gate.

Razak Shahi.

RAZAK SHAHI.-A branch of the Quadaria, founded by **Abdul Razak** of Baghdad. Arif Shah Sain of this sect came to 'Ambad, where he erected a mosque. His "tekkieh" and tomb are to the north of 'Ambad; and the graves of his six successors are close by. Sher 'Ali Shah Sain arrived from the Panjab, and his "tekkieh" and tomb are near the Shahgarh darwaza of 'Ambad. The remains of a furnace are close by, where he made amber beads which he distributed to fakirs, &c. Shah Khaksar came from Bijapur to Roza in the time of Akbar, and his "tekkieh" and tomb are at Sulibhajan.

Khaksari.

Shah Khaksar came from Bijapur to Roza in the time of Akbar, and his "tekkieh" and tomb are at Sulibhajan. He established the Khaksari sect at Daulatabad; and the graves of several of his followers are near his tomb.

Mohkam Shahi.

It is another branch of the Quadaria to which Data Wali of 'Ambad belonged. Data Wali never left his "tekkieh" which is outside the Jalna darwaza, and when he died, was buried in the convent.

Jan Alla Shahi.

JAN ALLA SHAHI - A sect founded at Jalna by **Jan Mohammed**, who was born at Sinnur near Delhi in H. 1030. He was early left an orphan, and started with his brother for Baghdad; and on completing his studies, was instructed at the tomb of 'Abdul Kadar Jilani to proceed to the great spiritualist, Miranji of Burhanpur. After studying with Miranji for five years, Jan Mahomed's name was changed in open congregation to Jan Alla (Life of God), and that of his brother to Bab Alla (Door of God). In H. 1046 he started for Mecca accompanied by the

ancestors of the present "khadims;" and on his journey, was assisted by the "Jins."

Jan Alla.

After an absence of twelve years Jan Alla was instructed to proceed to Jalna, which he did by way of Baghdad. On arriving at Aurangabad, he occupied a chamber on the left of the Jumma masjid of Malik Ambar, and was quite a recluse, performing the "Sunnat" prayers in his own room, and only the "Fars" prayers in the mosque. His sanctity was noised about, and he was invited to Jalna by haji Bur Khurdar the faujdar. Aurangzeb also wished to see him and went for the purpose to the Jumma masjid, and even to the "Hujra" or chamber, but did not succeed in his object. A copy of a letter is still shown, which is said to have been written to Jan Alla by order of Aurangzeb. The emperor next sent his vizier, but before the latter could come, Jan Alla and his brother had quietly gone away to Mungi Paitan, and from thence proceeded with Abdur Rahman, the deputy faujdar, to Jalna. Aurangzeb then sent prince Muazzam to Jalna, and the saint received the prince kindly in a small dwelling in a mango grove where Jan Alla's tomb has since been erected. **It was on this occasion that Jan Alla received a sanad (certificate) for five hundred bighas of land near Jalnapur, where Kadrabad and the cantonment now stand.**

Quadims (servants):

Khadim Shah Abdul Wahab, or **Janaza Rawan**, a "khadim" of Jan Alla, conducted the funeral services for the colony of Kadrabad. He compelled the "Jins" to carry him on his cot to Bijapur, to meet Shah Azimu-ddin or "Tazim Turk" who mistook him for Jan Alla.

Of the other "khadims", **Hidayat Alla** in H. 1070 copied Imam Gazib's work in the Kufio character. In H. 1085 **Ali Bin Mohammed** wrote the "Monovarul Kalub", a work on spiritualism. **Haji Shah Ismail** was buried at Bajipura in Aurangabad; and his grandson **Amam Alla**'s tomb is near Jan Alla's in Jalna. Amam Alla wrote a Persian work in H. 1169.

Saiad 'Abdulla was a "mohudis" versed in tradition; and **Mian Haji Mohammed Kasim** was tutor to Bahadur Shah I. **Miral Hasan** was a studious khadim who died at Hyderabad, and his remains were transferred to Kadrabad. He was a prominent subject of H. H. Nasir-ud-Daula, and was contemporary with Maulvi Shaja ud din of Hyderabad, and Alla Wali Sahib of Burhanpur, two of the most learned men of the time. **Nur-al Hasan** or Gholami Sahib collected a number of books, and had the honor of bringing from Mecca, a copy of the Quran, and a sacred book called *Dalail-us Sharif*, which he kept in Jalna. *The clan of Ghorri Pathans found about Jalna belong to the "khadims" of Jan Alla. They fought under Ranmust Khan against raja Sambha of Sattara; and Nahir Khan, a Ghorri Pathan, held Jalna in jaghir. According to an inscription, Nahir Khan built the 'Ambad darwaza with a bastion on each side, and a well and masjid for his spiritual director Shah Miran. There is another mosque close by, which was built by Sultan Mohammed, son of Malik 'Abdulla Beg, faujdar of Jalna.*

Nirgun Shah Wali.

Nirgun Shah Wali came from Bengal, and lived as a recluse at Nidhara, two miles north of Jalna. His principle was, "retirement from the eyes of the world, and cessation from seeking the honor and respect of any one." When Aurangzeb was at Jalna, he is said to have visited Nirgun Shah Wali. Many others called to see him, including Jan Alla, Bab Alla, Raja Bagh Sawar., and Nirgun received them, seated on a stone which is still pointed out. He also paid return visits, and took with him a starling (maina), which was always his companion and was able to talk. There is a story current, that Nirgun was murdered by the patels of Nidhara and Tandulwara, for the sake of this maina, which Jan Alla coveted. It is said that three days after Nirgun's death, Jan Alla gave a great feast to all the dervishes, on which occasion, the maina pointed out the corpse of Nirgun, and denouncing Jan Alla as his murderer, fell down dead upon its master. From that day, Jan Alla was stigmatised as "Jan Alla maina mar", and the fakirs of the Nakshbandi, Quadaria, Madaria, Rafai, Sada Sohag, and Jalali orders, and the numerous sects to which these gave

rise, consider the khadims of Kadrabad out of caste and will not eat with them. The khadims on the other hand deny the accusation, and assert that there was no talking bird, but that the maina refers to a woman named mana. They further state that the woman was instructed to say that she had been cruelly wronged, because the other dervishes were envious of the 500 bigahs of land which the khadims possessed. Regarding Nirgun the khadims and the patels of Nidhara and Tandulwara affirm, that he was a "ghaus", and that at midnight, in one of his acts of worship called "Tahajud", the intensity of his devotion was so great, that his head and limbs fell asunder.

Rafai.

RAFAI - Founded in Syria in the 6th century Hijri by Saiad Ahmad Rafai, nephew to Abdul Kadar Jilani. The Rafais are celebrated for their penances with red-hot irons, and are also called **howling dervishes**. The order was introduced into Aurangabad by **Rahmat Alla Shah Rafai** in the time of Aurangzeb; and the members became very numerous in the days of H. H. Nizam ' Ali Khan, when there were 360 houses belonging to them in Aurangabad. During the subahship of Shabar Yar Jang, the Rafais cut themselves with lances whenever alms were refused them.

Rahmat Alla.

Rahmat Alla came from Baghdad, and lived for thirty years in Mosafar Shah's "tekkieh" at Panchakki. He then moved into a house in Aurangpura which Aurangzeb's steward built for him. His tomb is beyond the western gate of Aurangabad.

Medina Sahib came from Medina, and his frenzy as a Rafai is still spoken of by dervishes. He was buried inside the Jafar darwaza.

Masum Shah was a famed Rafai of Tisgaon Mori, ten kos from Paitan towards Ahmadnagar. He often visited Kadrabad and built a "tekkieh" near the "Ranger khirki." He was buried in front of the "dargah" of Nur Shah Wali. **Chand Bi** founded Chandaigaon

in the Baijapur taluk, and held it in fief under Malik Ambar. It is said that the earth from the grave of Chand Bi has a salutary effect on those bitten by snakes, so that she probably belonged to the Saadi order, the fakirs of which go about with snakes. The ordinary snake jugglers of the district are called "Miran-Summa-ka-garuri", and are followers of **Miran Sum-ma**, whose shrine is at Mirj Tajgaon near Kolhapur.

Biabani.

BIABANI - Originated with a disciple of Nizam ud din Aulia, called 'Abdulla, who interceded with the emperor Babar on behalf of certain Saiada, but without success. He then retired to Mandur and requested the governor to be allowed to dwell unmolested in the "Biabani" or desert, from which the order took its name.

Abdul Karim.

The Biabanis of 'Ambad are descended from 'Abdul Karim the son of 'Abdulla. According to some writers, 'Abdul Karim and four of his relatives came from the Arabian desert to "Ambica" or 'Ambad, and hence they were called "Biabani" or children of the desert. They settled down near a Hemad Pantli well called "Mahadari baoli" in proximity to the "Shamsher masjid", and were known as the "Panj Pir Biabani" or the five Biaban elders. 'Abdul Karim belonged to the Rafai order, and married the daughter of **Sankaray Sultan Mushkil 'Asan**, whose shrine is at Kandahar near Nanded. The tombs of the five Biabanis are within the walls of the 'Ambad fort, and are situated to the north.

Zain uddin.

Zain ud din Biabani, the son of Abdul Karim, who was born in H. 811 at 'Ambad, became the Rafai caliph in H. 811, and died in H. 909. His fakirs inhabited the village of Fukrabad, a mile from 'Ambad; and a hill close by, on which he was fond of spending his time in meditation and prayer is called "Fukrabad-ka-pahar." The tombs of his mother and wife are also at Fukrabad, and are called respectively "Pirani Man" and "Bua Man." Offerings of

sugar-candy and dates are made to the former. The Biabanis have a tradition that Zain uddin was on one occasion seen by a woman in a convulsive state of religious ecstasy. The woman swooned away, but recovered after an hour, and observed something moving under a scarlet cloth (sakilat). In her fright, she called out " Sakilati Sahib" several times, which attracted the attention of passers by, but on examination the movement ceased, and only a " sakilat" or scarlet cloth was found. To commemorate this event, a tomb was raised, which for eight months in the year is much frequented by the surrounding population and by the women in particular; but it is not visited during the rains. [This would seem to correspond with the Buddhist "Wassu" or period of sacred rest which was observed during the four months of the rainy season.] The tomb is called "Baghwan" and " Sakilati Sahib" or " Sakalati Bawa", and sacrifices and offerings are made to it on Thursdays and Fridays. It is thus a source of revenue, and was a subject of dispute between two rival parties. A commission was appointed in H. 1284, which settled the matter in favor of the "khadims" of Ravna and Parora. These assert that 'Alau-d din was buried beneath the tomb in the nalla, and that they are the descendants of his "kluidims."

Ala uddin.

He was the son of Zianu-d din, a native of Gujarat, who married a daughter of Burhan ud din and died at Roza. He visited the tombs of the saints of Gulbarga and Bidar, and was returning to Roza by way of ' Ambad, when he is said to have encountered a troublesome band of demons, and in fighting with them, 'Alau-d din suffered martyrdom. The "sakilat" or scarlet cloth which he wore served as a shroud for his remains, and hence he is called " Sakilati Sahib."

Shah Ashraf.

Shah Ashraf the son of Zain ud din assisted the army of a governor of Daulatabad, who changed the name of 'Ambika to **Ambad**, and endowed the " tekkieh" at Fukrabad with lands and

cash. There is a local saying that "Ashraf the Biabani supplies bread to the hungry and water to the thirsty."

Sakray Sultan.

Sakray Sultan is reckoned among the great saints of the Deccan. His tomb is at Kandahar in the Bidar district, and there is a "chilla" to him on the platform above the subterranean passage in the Daulatabad fort. Some Hindus think that the "chilla" contained an image of Ganpati, and say that it was removed to Kaigaon Toka in H. 1207. The place is held in more or less reverence by both Mahomedans and Hindus, and especially by the females. According to a "khadim" at Roza, who is the guardian of this "chilla", Sakray Sultan came with the missionaries who accompanied Burhan uddin, and his proper name was Ain ud din. The missionaries separated at Roza, and Ain ud din proceeded to Kandahar, but before leaving for that place, he performed a "chilla" or fast at Daulatabad.

Madaria.

MADARIA - One of the four Tafuria sects founded in Asia Minor by Badi ud din Rustami surnamed Zinda Shah Madar. The Madaria is in four subdivisions,-1 Diwangan, 2 Talban, 3 Ashkan, and 4 Khadman. Some of the fakirs are jugglers, or take about bears, monkeys, &c, from place to place; while others go about playing on a fiddle and singing in praise of Shah Madar. The Madaria do not shave their beard and moustaches on being initiated; and when any person has gained the object of his desires, he invites the fakirs of this order to perform a ceremony called dhammal Those who allow their hair to grow are called malang, and adopt celibacy like their preceptor.

Shah Gul Husain.

About H. 1000 **Shah Gul Husain**, also called Shah Nur Ganj Lashkar, and **Shah Daud Ganj** Lashkar Maghrobi, two Madaria fakirs, came to Roza and Aurangabad respectively, to propagate the tenets of their order. Shah Nur Ganj's tomb is near the "

Nakhar Khana" gate of Roza; and Sultan Saiad Shah Nur, one of his kaliphs, was buried near the Pangri gate.

Zabarak Ali Shah another kaliph was taken by H. H. Nizam 'Ali Khan to Hyderabad, but he subsequently returned to Roza where he died, and was buried near the Chauk. Shah Daud Ganj Lashkar Maghrobi introduced the suborder **Diwangdn** into Aurangabad. His tomb stands near the "tekkieh" called "Til-ki-Mundi."

There are "astanas" and "tekkiehs" at Sangwi, Salaikaon, Dhamori, Borgaon, and Lasur in the Gangapur taluk; at Kandalla in the Baijapur taluk; and at Roza, inhabited by one or more fakirs of the Khadman subdivision; while Salal Ghogargaon and other villages contain "tekkiehs" of the Diwangdn subdivision. The Talban sect is not represented.

Chingi Shah.

He came about a hundred years ago to 'Ambad, and introduced the **Ashkan** subdivision. **Joat 'Ali** the Sain, also of this subdivision, came from northern India and died at Debgaon Murmi in the Gandapur taluk in H. 1275. He was accompanied by a Hindu ascetic, who retired to Kaigaon Toka; and was himself a Kanoja Brahman, but was subsequently converted. Joat 'Ali was also called "Malang Shall Maharaja", and was in **Tabkati**.

TABKATI - The fakirs of this order beg from door to door and many of them are athletes. The athletic arts and the "talims" of Aurangabad owe their origin to **Pir Murshad Chatan Shah** who came from Upper India in the 17th century of the Christian era. **Fata Shah** was an athlete of Aurangzeb's time, and won a wrestling match at Mujunburj, one of the bastions near the Delhi gate, against "Makhna pahalwan", an Ahir athlete. He was buried in the "Fata Shah-ki-talim" to the left of the road leading into the Paitan gate. At the foot of the grave is the tomb of his friend Mausaras, a Hindu convert; and close by are the tombs of Pir Murshad Chatan Shah and of two others.

Dewana Nawab.

Dewana Nawab or the mad nawab was an athlete who had charge of the great doors of the Delhi darwaza. His tomb is near the Aiwaz-Khan-ki-baradari."

Aplatun Khan.

Aplatun Khan came with Aurangzeb. He broke the tusk of a wild elephant that was set on him, and dashed it against the "Hathi darwaza".

Shah Kuds Shah.

Shah Kuds Shah was a very strong man of Jalna (city), and a large boulder which he lifted is shown within the Nagar darwaza. This stone is chunamed every year, and is held in great reverence. A smaller boulder which stands near is said to cure persons suffering from lumbago. The Hindus ascribe the healing properties to a certain "taili" or oilman; and offer "gur" and "chana" to the stone. Shah Kuds Shah was buried near his "talim" outside the Nagar darwaza; and mothers bring their children when they begin to walk, and present offerings to the tomb.

Sada Sohag.

Sada Sohag owes its origin to Musa Sohag of Ahmedabad. The members dress in women's attire, and wear a "dupata" of deep red colour. About 50 years ago, Bahar' Ali Shah of Tonk sent two Sada Sohag fakirs, Golah Shah and Chamali Shah, to Aurangabad. They lived in Nawabpura, and erected a "tekkieh" to the right of the Jafar darwaza. Chamili Shah went to Hyderabad, and Golah Shah subsequently joined him, but died soon after his arrival and was buried at Gadjigora. Shah Bungri Lahil of this order was buried in front of the "Rakash-ki-masjid" at Jalna. Young Mahomedan females visit the tomb to consult their prospects of marriage, and tie a piece of cloth on the "turbet" in evidence of their "nazars" or vows. After marriage, they offer prayers at the tomb, and present one of their marriage bangles.

Ehl-ul-Haque.

Ehl-ul Haque Hakkam Sahib accompanied Aurangzeb, and probably belonged to the " Ehl-ul-Haque" or People of Truth. His tomb is at Goraigaon in the Baijapur taluk.

Other saints.

Kourgaon, an ancient village in the Baijapur taluk, has a tomb to **Said Sahib** under a "bar" tree (ficus indica).

Bhikan Shah Wali accompanied Burhan uddin, and his tomb is under an old tree at Loni Khurd on the Nandgaon road. He came with his mother and his horse; and the latter is buried close to his master. The tomb is called "Ghora-Pir-ki-kabar", and the Kunbis make offerings to it when their cattle fall sick. A large and elegant mausoleum was erected about 400 years ago at Wakla, by a Hindu convert, Bibi Bohra Khatum. It has seven tombs inside, with two smaller ones in two of the inner corners, and eighteen other tombs in the verandah. There is a story current that a certain person Achal Rao had two sons, Amai Rao and Yeswant Rao. Amai Rao became a Mahomedan, and he and his family are buried in this mausoleum.

Mir Mahomed Shah.

Mir Mahomed Shah of Badakshan was made killadar of Peotala fort by Aurangzeb. He belonged to the Vaisi sect, and was buried at Harsul.

Mir Fukru-d din Aurangabadi Tirmusi was a Sufi doctor who composed several Persian verses.

Shah 'Ali Sahib Barri was a recluse who lived in the hill to the north-west of Aurangabad.

Shah Ali Sahib Shairi lived within the city; and so did **Shah Ali Sahib Nabari**, who constructed canals. **Saiadi Sahib**, a religious Abyssinian, lived in the shop of a poor dyer in the "chauk "of Aurangabad. Offerings of flowers, &c, are placed on

his tomb. A ruined mosque inside one of the gateways of the Daulatabad fort was erected by a Mohammadan of great sanctity; and to the right of the last entrance is Pir Kudus Sahib's dargah. Elora has a shrine to a Mahomedan saint which is visited by large numbers of Hindus and Mahomedans.

Tuttu sodagar.

Tuttu Sodagar was a wealthy merchant of Surat and a Bohra by caste, who built the "Tuttu " darwaza of Jalna (city) in H. 1126. He died near the 'Ambad gate, on his way back from Rakisbon, and was buried near the mosque which he built. There were six other rich Musalmans, and in former days Jalna was noted for its wealth. According to an old Urdu proverb, "the children in Jalna were lulled to sleep in cradles of gold", and a kasar or dealer in bangles named Gangaji, is said to have had such a cradle. Malis and poor people offer fruit to Pir Ghaib Sahib's tomb in front of the "Tuttu " darwaza.

Similar presents are made to the dargah of **Dervash Shah Awaz** on the Aurangabad road, - especially by the dhobis, in order to preserve the clothes in the " bhattis" from getting burnt.

The inhabitants of Jalna pray for worldly success at **Shah Shumli's** tomb; and mothers offer supplications at Pir Darbari's tomb, so that their children may attend " darbars", or become Courtiers.

Shah Mauik's tomb is in the "churi mohulla "of Jalna, where glass bangles are manufactured and sold. **Shah Shubli** had his residence in the "manik chauk", and was a follower of 'Abu Bekr Shubli, a renowned mystic Shaikh of Baghdad. **Musi Makai** possessed a valuable library, and was buried in the Ashaba to the north of Jalna.

Jamshad Khan.

Jamshad Khan built the "Kali" masjid, inside the Mecca gate, together with the "hammam "or bath, and the "sarai." He also constructed the large tank at Jalna, and laid down

pipes and reservoirs for the water supply of the city. Jamshad Khan flourished in the 10th century of the Hijri, and was buried in his garden to the north of Jalna. The cultivators sacrifice to his tomb, so that their crops may not suffer. A masjid at Georahi, not far from Jalna, is resorted to by Hindus and Mahomedans, as it is believed to possess powers of divination. A saint Rafi ud din is said to have possessed similar powers, and his masjid has a " woqf " or pious legacy of 200-bigahs of land, granted by Aurangzeb.

Bahar Khan.

He was a religious man that came from Bidar to Ranjani in the 8th century Hijri. A mosque beyond Ranjani was built by his wife Ayisha Bi; and near it is the dargah of Latif Shah Aulia.

Gudar Shah Wali arrived in Aurangzeb's time, he erected a mosque. A mound called "Islam tekri" at 'Ambad contains an old Mahomedan building known as "Fatehay Islam" or the "conquest of Islam". A piece of land at the foot of the tekri is appropriated as a "waqf" in support of the mosque.

Nur Shah Wili's tomb is outside the Shahgarh darwaza. He made lanterns, which the inhabitants purchased as votive offerings; and at his death he left his money to a Hindu devotee. The "chilla" of Maul 'Ali is on one of the tekris of ' Ambad. The Jumma masjid is ascribed to Malik Ambar. The Mecca masjid is attributed to a devout Musalman who constructed it about 200 years ago; while others affirm that it was raised by the Kharar Khani Pathans who served in Holkar's army. A colony of these Pathans settled at 'Ambad, and built a mosque to the west of the town. 'Ambad further contains a " Kadami Resul" or footprint of the Prophet, which is placed on a brick platform covered over with a small dome, within the Auranga'bad gate There is a tradition that seven Saiads of Arabia were commissioned to deliver Paitan from four goddesses, Hatai Devi, Durga Devi, Revona Devi, and Agna Devi; and that on their arrival, they were arrested and imprisoned in a cave.

Muizu-ddin.

Maulana Muiz ud din, popularly called Maulana Moaz, or Maulana Sahib, a native of Shiraz, proceeded to Mecca at an early age, and was directed to liberate the seven Saiads. He left for Paitan, which was then presided over by Revona Devi; and in a battle fought outside its walls, lost many faithful attendants and disciples. The Maulana triumphed in the end, and the seven Saiads were released; but they died soon afterwards, and their tombs are pointed out in a mosque called "Sat-Saiadon-kimajid." The saint's darga, which stands in front of this mosque, has a little room attached to it for holy meditation; and his disciples resort to this room in times of difficulty. Each Momin or Mahomedan weaver of Paitan subscribes 8 annas per cent from his income for the maintenance of the darga. According to some people, the Maulana obtained his surname of " Moaz", which means a " wave, *from having saved a ship that was foundering; and according to others, he received the name from having miraculously brought up waves of water to quench the fires. Samah (ecstasy) meeting is allowed at his dargah, and the Urus is observed by Hindus as well as Mahomedans.*

Abdulla Chungal.

Abdulla Chungal accompanied Maulana, and had a contest with a demon called Goglia, who presided over a village of that name in British territory 1½ miles from Paitan. Both 'Abdulla and Goglia perished, and the former was buried beyond the mud walls of the village. Sona Mian, called also Eusaini Saiad and Siddiki Shaikl was another companion of the Maulana's, and suffered martyrdom at Seogaon, 14 miles from Paitan. His head was buried at Khontaphul, 2 miles nearer Paitan, and the body at Seogaon. Shah Mian Duryai, a general merchant of Arabia, possessed many ships, and it was one of these that Maulana Moaz is said to have saved in a storm. He gave up his wealth and joined Maulana's band, and his tomb is inside the gateway of the saint's darga. Shah Mian erected a mosque, nakarkhana, and house for travellers, within the precincts of the darga.

Moiz uddin.

Moizu-d din the Bhandari came with the band of missionaries that accompanied Mantajabu-d din; and his duty was to take charge of the stores and distribute cooked provisions to the different members. He was also surnamed "Nanpash", or the bread-giver. After the party arrived at Roza, Moizu-d din and five others left for Gangapurbarri, the present Gangapur. A gosain was practising austerities in a "mat", from which he retired before the new-comers; and the Nanpash and his party dismantled the building and erected a mosque on the site. Gangapurbarri was then infested with freebooting Mangs, the Mangs offered human sacrifices. The saint tried to convert these outlaws, when a religious war ensued; and in H. 748, the Nanpash, Saiad Kharay Pir Pakhar Sahib, and many others suffered martyrdom. The survivors however, succeeded and a mausoleum to the Nanpash was built. Newly married couples kiss the threshold of the tomb; and presents of food, . are offered in times of sickness. The nakarkhana attached to the dargah was built by a Kharar Khani Pathan in fulfilment of a vow. The tomb of Saiad Kharay Pir Pakhar Sahib is to the east of Gangapur, and is frequented by the poorer people on Thursdays.

The seven Saiidas.

The Mangs continued their depredations till the advent of the seven Saiads, who surprised the freebooters, and numbers of the latter settled down to a peaceful life; but the wilder spirits still kept at large, and in a subsequent raid, succeeding in killing the seven Saiads. After this, the depredations gradually ceased, as the Saiads destroyed the jungle of brush wood that was used as an ambush. The descendants of the Saiads were also made patels of Gangapurbarri, an office which is still partly in their hands. A legend about Gangapurbarri relates that a Mahomedan saint miraculously supplied a large quantity of "ganda" or sugar-cane juice, to some ruler who was passing by and was famishing with thirst. **When the prince heard the name of the place, he requested that it should be called "Naishakarpur," in reference to the sugar-cane juice; and this was changed to a similar word in Hindostani, Gandapur.** The "Shahi Bagh",

or royal garden, commemorates the event, but it exists in name only, and is covered with cultivation. When the "janazah" or bier of the emperor Aurangzeb was being carried from Ahmadnagar to Khuldabad, it was kept for the night in the "Shahi Bagb." A "chilla" or cenotaph was erected on the spot, but it has since fallen down. A similar "chilla" was built at Botaibargaon, 12 miles north of Gandapur.

Saiad sadat.

Saiad Sadat of Waluj came with the Mahomedan missionaries of the 8th century Hijri, and lost his head in fighting at Balore in Berar; but the body is reputed to have continued fighting till it reached Waluj, where it fell down and was buried. The dargah was erected in H. 1100 by a Beldar, in fulfilment of a vow, and is frequently visited by the villagers. Behind the dargah is the tomb of Saiad Sadat's brother, Saiad Summon, who came with him from Balore. A neem tree close by is said to possess some remarkable qualities. Kanhar has a dargah to Saiad Sahib, another to Sidi Sahib, and a third to Imam Sahib. A mosque near the kacheri was built by Momin Khan, one of the Khatkar Pathans who were stationed at Kanhar to protect the country from the ravages of the Bhils. There is a dargah at Pisora to Muskin Shah Mian; and another called "Chihal-tan-ki-dargah " contains a brick that was brought from Medina. Sillode possesses a masjid erected by Haji Kabir of Northern India. He was made Qazi, as well as Qatib, of the Seona pargana, by Aurangzeb.

Arif uddin surnamed Mogar Shah Wali, is the patron saint of Ajanta, which was formerly called Ranjani or Anjani. He died in H. 1101, and was buried beneath a neem tree. His tomb is propitiated in times of sickness, and the "Dub ghat, " or " Chusmah Mogar Shah", where he occasionally performed a "chilla" or fast, is also visited. Bokardan has a dargah to Bahir Shah Walli.

References.

- *Gazetter of Aurangabad* - H. H. The Nizam's Government 1884. (Chapter VI page 385-427)

External links.

- www.archive.org
- Sufi Dargah in Khuladabad

THE END.